Safety in a Tempeſt:

OR,

The Way to Comfort

IN

SUFFERING TIMES.

In Two Parts:

I. A Brief Hiſtory of the Sufferings of our Lord and Saviour Jeſus Chriſt, from His Incarnation to His Crucifixion.

II. A Collection of the Sayings of Several Eminent Divines, Directing Chriſtians how to Behave Themſelves in, and Supporting Them under *SUFFERING PROVIDENCES.*

LONDON:

Printed for *Edward Golding*, and are to be Sold by moſt Bookſellers. 1684.

To thoſe Reverend Miniſters of the Goſpel, whoſe Sayings are Collected together, in the Second Part of this Treatiſe:

Beloved Brethren,

IT is altogether needleſs that I ſhould tell you, our great Benefactor, from whom we derive the Original both of our Being and Well-being, and receive all the Mercies we enjoy both as Men and as Chriſtians, hath not only called us to do, but to ſuffer likewiſe. Nor is

there any occaſion for me to remember you, that our Bleſſed Redeemer hath left us an example for the one as well as for the other; I queſtion not but your Underſtandings are ſufficiently furniſhed with the knowledg thereof; but ſince you are at preſent ſilenced, and by the Command of Authority forbid to Preach, and hindred from the Performing the Publick Part of your Miniſterial Work, I have preſumed to collect ſome things out of what you have formerly written, for the benefit and ſupport of thoſe who are for the ſame Cauſe of Nonconformity involved in the ſame Sufferings with your ſelves, that ſo you may ſpeak to them even in your ſilence, and furniſh them with Arguments to bear up their Souls from ſinking in a day of Perplexity and Trouble. Your Preaching and their Hearing, is now become a Crime, in the ſence of the Law; but by this means you may Preach, and they may Hear, you may inſtruct them how,

and

and they may ſafely learn to imitate the great Example of their Lord and Maſter Jeſus Chriſt, in a patient and joyful bearing of the Croſs, without murmuring or repining, & that too, without ſo much as the pretence of a Crime. For any number of Diſſenters to meet together in a ſolemn manner, to Pray and Preach and hear Sermons, is now become dangerous; but bleſſed be God there is no Law as yet that forbids the Reading of thoſe Books which are written by Diſſenting Miniſters.

Suffering is an unpleaſing, but no unuſual thing to the Followers of Chriſt, for we find them in all ages ſcorned and derided, Perſecuted and Afflicted, and accounted unworthy to live. And the Bleſſed Jeſus himſelf informs us, That thoſe who will be his Diſciples muſt take up their Croſs and follow him; *Telling us,* That the World will hate us, becauſe we are not of the World, and that we ſhall be Perſecuted for

his Sake, and caſt out of the Synagogues. *And the Apoſtle aſſures us,* That through many Tribulations we muſt inherit the Kingdom.

And indeed it is no wonder that Chriſtians meet with Perſecution and Trouble in the World, ſince our Lord himſelf, when he was on the earth, met with no better entertainment; they have been often charged with many horrid and malitious Crimes, ſo was our Saviour; they have been ſaid to be enemies to the Church and State, ſo was he; they have been accuſed not to be Cæſars *Friends, ſo was he; nay, there is ſcarce any Crime how horrid and falſe ſoever, that has been charged upon Chriſtians, but was firſt charged upon him; his very Miracles were affirmed to be the effect of Magick, and his Mercy and Compaſſion to Sinners, interpreted a conniving at, and favouring of their wickedneſs. His Goodneſs in Healing the Sick, Releiving the Poſſeſſed,*

and

and Restoring Limbs to the Lame, and Eyes to the Blind, was ungratefully rewarded with attempts to Stone him, and frequent Consultations and Plots to bereave him of his Life. And indeed his whole Life from the Manger to the Cross was nothing else but a continued Series of Trouble and Misery. As soon as he was Born, Herod *sought to kill him, and the* Jews *afterwards;* Judas *he Betrays him, the Chief Priests and Elders apprehend him. Some bind him, others lead him bound to the High-Priests Pallace, there he is scorned and derided, Buffeted and Spit upon and forced to linger out a whole night in Pain and Torture. He is haled away to* Pilate, Pilate *sends him bound to* Herod, Herod *and his Men of War set him at naught and deride him, and return him bound to* Pilate: Pilate *notwithstanding he knew him to be innocent, yet he first scourged him, and then condemned him to be Crucified,*

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in order whereunto he was delivered into the hands of a company of Cruel Tormenters, who never left Torturing of him, till his Soul left his Body, and they ſaw him hang dead on the Croſs. So that I hope none will wonder if Religion coſt them dear, and expoſe them to to the ſcorn and deriſion, malice and hatred of the World.

And it is worth our obſervation, that in all or moſt of the Perſecutions which had been raiſed ſince Chriſt, there hath ever been many falſe and malitious Reports raiſed upon the Sufferers as if by being guilty of ſtrange and horrid Crimes, they had juſtly deſerved the ſevere uſage wherewith they were treated. When Rome *was burnt by* Nero, *it was malitiouſly reported that the Chriſtians had done it, and thereupon a ſevere Perſecution againſt all the Profeſſors of Chriſtianity immediately followed, and ſo in all the reſt of the Ten Perſecutions; If there was a Famine, the Chriſtians procured it; if a Peſti-*

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lence, the Christians were blamed as those whose wickedness pulled down the Judgment upon them; if their Armies were beaten, the fault was presently laid at the Christians door, and the most violent Persecutions stirred up against them.

Now to direct those in, and support them under their Sufferings, who either are or may be called thereunto, is the design of the ensuing Tract, which consists of two parts; First a brief Relation of the Sufferings of Jesus Christ, which as they are an Example for us to imitate, so they afford infinite encouragement to us in our Sufferings. The Second is a Collection of several of your Worthy Sayings concerning Persecution; carefully gathered from your several Works. And all of them serving either to incourage us under, or direct us how to improve our Sufferings, so as to be gainers by them, and prove the unjust and scandalous Reports of our Enemies,

mies, who affirm us to be a ſeditious and a diſloyal people, falſe and malitious, by a patient and a quiet ſubmitting to the Croſs, and thereby leave a Teſtimony of our Innocency in the Conſciences of our moſt inveterate Adverſaries.

And in the mean time preſuming upon your pardon for thus intruding upon you, that which many of you will know to be your own ſo ſoon as you have peruſed it; I heartily wiſh that the Peace of God which paſſeth all Underſtanding, *may ſo fill your hearts and minds, as to preſerve you from being either diſquieted or diſheartened by yonr preſent Sufferings, and ſubſcribe my ſelf*

Yours in our Lord Jeſus,

W. H.

The Names of thoſe Reverend Divines, whoſe Sayings are Collected in the Second Part of this Following Treatiſe.

Mr. Richard Baxter.
Mr. Edmund Calamy.
Mr. Richard Allen.
Mr. Joſeph Allen.
Mr. Joſeph Carryl.
Dr. Owen.
Dr. Thomas Goodwin.
Mr. John Flavel.
Mr. James Nalton.
Mr. Thomas Watſon,

James

Mr. James Janeway.
Mr. William Jenkins.
Dr. Jacob.
Mr. Thomas Vincent.
Mr. Nathaniel Vincent.
Mr. Iſaack Ambroſe.
Mr. Charnock.
Mr. Jeremy Burroughs.
Mr. Thomas Brooks.
Mr. Thomas Newcomen.
Mr. Heywood.
Mr. Dod.
Mr. William Gouge.
Mr. Mead.
Mr. How.
Dr. Manton.
Edward Polhill *Eſquire.*

Directions to the Book-Binder,

Place the four laſt pages of the Sheet b. *which come after the End of the firſt Part, after the Sheet* F.

The Great Exemplar:

OR,

THE HISTORY

OF THE

SUFFERINGS

OF

Our Lord and Saviour

JESUS CHRIST.

IN times of Trouble and Diſtreſs, nothing can poſſibly tend more to the bearing up our Spirits, and the ſupporting our Souls under them, then the ſerious reviewing, and the frequent Meditating on the Sufferings of our Great Redeemer the Lord Jeſus, who is our Pattern and Great Example in Suffering as well as in all other things. Wherefore to help thee in thy Meditation upon this

Subject, I have endeavoured to preſent thee with a ſhort view of the variety of Troubles and Perſecutions the Lord Jeſus indured for thee.

Firſt Conſider, That the Lord Jeſus, notwithſtanding he was the Eternal Darling of his Father, the Brightneſs of his Glory, and the Expreſs Image of his Perſon, by whom and for whom all things were made; Yet for thy Sake he Condeſcended to Diſrobe himſelf of all his Honour and Glory, be made Fleſh, and equal himſelf with the Duſt. The Ancient of Days became a Babe, and he who was before all time, and his goings forth were from Everlaſting, conſented to be Born in the fulneſs of time. The King of Kings became a Servant, and the Owner of all things was bereft of all Inheritance. He that was wont to Inhabit the Heavenly Palace, was now forced to take up his Lodging in a Stable. And he that ſaid of the Earth, *It is mine, and the fulneſs of it*, found no Room for him in the Inn, but was excluded the company of men, and as if worthy of no higher Honour, compelled to accompany the Beaſts, and lye in the ſame Manger where they feed. And although the Myſtery of

of his Incarnation was ſuch an amazing wonder, that it filled the Holy Angels with aſtoniſhment, yet ungrateful man, who was to reap the benefit thereof, paſſed it by as a thing not worth his notice, and inſtead of a Royal and Princely Entertainment, gave him a baſe and a contemptible Welcome; For he was Born at *Bethlehem*, a little City, in a poor mean Cottage, where he had no Cradle but the Manger, no Canopy, but the Rack where the Beaſts feed, no Guard but his ſuppoſed Father, no Attendance but his Virgin Mother, no Heraulds but ſilly Shepherds; nor any of his Bed-Chamber but Oxen and other Beaſts who were lodged in the ſame Stable with him. And although he was Born King of the *Jews* in the opinion of the Eaſtern Sages, Yet the *Jews* ſcornfully rejected him, and refuſed to acknowledg any King but *Cæſar*. He was indeed by a Lineal Deſent King *Davids* Heir, and himſelf gave Crowns, to others, Crowns of Life and Glory, Victory and Triumph. Yet for his own Head no Diadem was prepared but one made of Thorns, nor Coſtly Robes but what was died in his own Blood:

And as his Birth was mean and obſcure, ſo was his Life full of Suffering and Pain, for he no ſooner arrived at eight days old, but he ſubmitted to the painful Ordinance of Circumciſion; he that was above the Law, freely ſubmitted to the Law, and although as the Sovereign of the Univerſe and the great Law-giver of Heaven and Earth, himſelf gave the Law, yet for ourſakes he willingly indured the Penalty of it, to free us who had Tranſgreſſed it. And no ſooner was he returned from *Jeruſalem* but he was forced to forſake the place of his Nativity, and fly for the ſaving of his Life; for although his Birth was ſo obſcure, and his Habitation ſo mean, yet it did not exclude him from the hatred and envy of thoſe who would not let him injoy even this with ſafety: before there was no room for him in the Inn, but there is now no Room for him in *Bethlehem*, nay no Room for him in *Judea*, wherefore he is forced to fly to *Ægypt*; for *Herod* by a cunning ſtratagem ſought to deſtroy him, and cruelly reſolved to imbrew his hands in his Sacred Blood; nay, ſo great was his cauſeleſs envy, that for his ſake he mercileſly Butchered many

many thousand Innocents, for no other Crime, but because the time and place of their Birth were somewhat near unto his. After he came from *Ægypt*, he submitted himself to his Parents, was called the Carpenters Son, and assisted *Joseph* in that Mean and Laborious Trade.

As an introduction to his Ministry, he submitted himself to be Baptised by *John*, after which he was led into the Wilderness, where he fasted forty dayes and forty nights, without either Meat or Drink, and willingly suffers himself to be Tempted of the Devil, who understanding that the Blessed Jesus was preparing for the subduing him, and the expiating that mischief which his malice and subtilty had effected, like a venemous Serpent swelled and even ready to burst with inward poyson, he hasted with an Infernal Fury to assault him who was come to destroy him. And no sooner had he escaped this danger, but he presently fell into another; for having Preached Salvation to *Capernaum* and several parts of *Galilee*, he went likewise to *Nazareth*, the place where he was brought up, and entering into their Sy-

nagogue, and having opened the Book, he read to them out of the Prophesy of the Prophet *Isaiah*, a Lecture concerning himself, wherein he freely offered Riches to the Poor and the Indigent, Healing to the Broken and the Wounded, Deliverance to the Captive, the Recovering of Sight to the Blind, and Liberty to them that were Bound, *Proclaiming the acceptable year of the Lord to all those who would embrace it*. But like a company of ungrateful Monsters, they all with one consent rose up, and having thrust him out of their City, they led him to the Brow of the Hill whereon the City was built, that they might cast him down headlong; however his time being not yet come, he passed thorow the midst of them, and went his way.

When he graciously admitted Publicanes and Sinners to come unto him, he was reproached for it by the Scribes and Pharisees, as if he favoured and approved of their Sin, and thereby encouraged them in their wickedness; Reproaching him likewise for not observing their Fasts, and for suffering his Disciples to pluck the Ears of Corn when they were hungry on the Sabbath-day. And presently

ſently after they conſulted together how they might deſtroy him, for no other Crime, but his having mercifully Healed a man who had a withered hand.

And when he caſt out Devils from divers miſerable and wretched Creatures, who were poſſeſſed, and Cured the Sick, the Lame, the Blind and the Dumb; they maliciouſly affirmed, he did it by Magick Art, and that he was in League with Belzebub the Prince of the Devils.

Notwithſtanding he Cured the Man among the Tombs who was poſſeſſed with an Unclean Spirit, yet ſuch was the ſorded baſeneſs of the *Gadareens*, that they preferred their Swine before him, and accounted themſelves happy in obtaining his Departure out of their Country. That Miraculous Work which ſhould have drawn them to Chriſt, drove them from Chriſt. Thoſe who kept the Swine ran with the news, and the whole Country came to meet him with a Tumultuous Clamour; the Multitude was like a Monſtrous Beaſt with many heads, every one whereof had a ſeveral mouth, and every mouth a tongue, all of which were imployed in one kind of work, *viz.* The intreating the Fountain of Mercy to

depart from their City: every Head had a ſeveral Brain, and every Brain was filled with different thoughts, but how-much ſoever they diſagreed and jarr'd in their thoughts, yet in their words they were unanimous, and every one requeſted the ſame thing, there was not a Diſagreeing Tongue among them, not one *Gadareen* found among all the number, that either perſwaded his Fellows to ceaſe their Suit, or implored the Bleſſed Jeſus not to grant their requeſt.

When he Rode to *Jeruſalem* the Phariſees envied him the Honour of his Diſciples *Hoſannahs*, and when they cried, *Bleſſed be the King that cometh in the Name of the Lord*, the Phariſees required that he ſhould rebuke them; not only refuſing to honor him themſelves, but hating to ſee others do it alſo. And becauſe when he arrived at *Jeruſalem*, he entered into the Temple, and caſt out them that bought and ſold therein, and overthrew the Mony Changers Tables, telling them that it was written; *His Houſe was a Houſe of Prayer, but they had made it a Den of Theives*; they ſought to deſtroy him, and altho' they were not able to accompliſh it, yet two days after they were at it again contriving

triving among themſelves how they might take him by Craft and put him to Death at the Feaſt of the Paſſover and Unlevened Bread; but they ſaid, Not on the Feaſt-day, becauſe they feared the people; though they feared not the wickedneſs, which they ſhortly after accompliſhed by the aſſiſtance of *Judas*, who was the baſeſt and the moſt diſingenious of all thoſe who were without cauſe enemies to the Bleſſed Jeſus. Their malitious heads were laid together in *Caiaphas*'s Parlour, and at laſt came to this reſult that Force was not their way but Subtilty and Treachery muſt accompliſh that which often experience told them would be vainly attempted by power but even this alſo they knew not how to perform until the Subtil Serpent who ſat Preſident in that bloody Council, had provided them a fit inſtrument to accompliſh their Helliſh Deſign, though *Judas* profeſſed himſelf Chriſts Diſciple, yet Satan knew him to be his Vaſſal abſolutely at his diſpoſal; the only difficulty he made was the being paid for his Treaſon as ſomewhat unwilling to perform ſo treacherous an act without a reward, and therefore demanded what they would

give him & he would deliver him to them. Perfidious *Judas!* I know not which astonishes me most, thy Treachery in Betraying thy Master, or thy folly in Bartering for him that was inestimable. *What will you give me?* Fool, what couldst thou have demanded that might any way have equalled the vallue of Him thou wert about to sell, or compensate the extraordinary service they supposed thou wouldest thereby do them? *What will you give?* alas, thou mightest more properly have said, What have you to give? what have you to dispose of, that may any way ballance the loss of a Redeemer, or compensate the forfeiture of my Salvation? But Perfidious Wretch, the baseness of thy Spirit, appears no less in the smallness of thy reward, then in the greatness of thy Treason. Thirty-pence! miserable Wretch! Was that a price, thinkest thou, sufficient to pay for the Owner of the Universe, or compensate thy Crime in betraying to death the Lord and Giver of Life?

But however, the Bargain is made, such as it is (a poor one God knows) and the price is paid, and away goes *Judas* to his Master, to observe his motion and carefully

carefully watch for an opportunity to Betray him. And notwithſtanding this Villanous practiſe, he looked as pleaſantly upon his Maſter and his Fellow-Diſciples, as he was wont to do at other times; he regarded not his guilt ſo long as he was paid for it, but pleaſed himſelf with the thoughts that he had provided for time, though he had neglected Eternity; and filled his Purſe, though he had Damn'd his Soul. No man more buiſy then he, to prepare for the Approaching Paſſover, nor was any of the Diſciples more devout in the Celebration thereof. O the ſottiſh hypocriſie and obdurate hardneſs of that impudent Traitor, who had formerly received ſo many proofs of his Maſters Omniſcience, and hardly a day had paſſed wherein he ſaw not that the moſt ſecret things, and even thoughts themſelves were known unto him, and yet that vile wretch, notwithſtanding he knew he had Plotted Treaſon againſt him, adventured however to appear before him, nor was he any whit abaſhed when his Lord plainly hinted his knowledg of the Conſpiracy, ſaying, *Verily I ſay unto you, that one of you ſhall Betray me*; one would have thought that his wickedneſ

wickedneſs being thus diſcovered, he ſhould have been aſhamed, and have bluſhed, and caſting his guilty eyes dovvn, have turned away his troubled countenance at ſo galling an intimation; but an Infernal Reſolution to perpetrate his Treaſon had hardened his Heart and ſteel'd his Brow againſt any relenting impreſſions, otherwiſe the reſt of the Diſciples had not been at ſo great a loſs to find out the Traytor, nor ſo ready to ſuſpect themſelves. O the Fatal effects of a reſolution to Sin! for neither a diſcovery of the Crime, nor yet the conſequent Wo denounced by our Savi-our againſt the Criminal, was able to deter *Judas* from his inte nded Treaſon; nay more, as if he reſolved to out-brave his Maſters accuſations, & out-face his own Conſcience, he impudently adventured to ask the ſame queſtion as the reſt of the Diſciples had done before, *viz. Maſter is it I?* and received a poſitive anſwer (*Thou haſt ſaid*) without bluſhing; nor did our Saviour s bidding him towards the concluſion of the Feaſt, what he did he ſhould do q ickly, create any diſturbance in his unrelenting heart. But that which yet aggravated his Treaſon

Treaſon, and the ſufferings of thy Saviour was the method he took to betray him, *viz. Hail Maſter, and a kiſs,* whereby as if all his former Villany had been too little, he once more abuſed the Sacred Ear of the Suffering Jeſus, and defiled his Unſpotted Cheeks with an impure kiſs. It is Commanded in the ſecond Pſalm, *That we kiſs the Son leaſt he be angry,* but here the Son had reaſon to be extreamly angry at this kiſs, and account it it far more grievous then all the reſt of his ſucceeding Torments.

That he who was wont to receive the Salutation of Angels, ſhould now be fawnd upon and embraced by the Agent of Devils, that Beauty ſhould be touched by deformity, that the Son of the Eternal Majeſty, ſhould be enſnared by a Brat of Belzebub, and the Prince of Peace ſhould be Betrayed by a Son of Diſcord; that the Wonderful Councellour, who ſpake as never man ſpake, ſhould be as it were undermined by the moſt Palpable Fool, this doth beſpeak the moſt Horrid Villany of this Damnable Villain, & our Saviours free & willing ſubmiſſion to the Will of his Father, in order to accompliſh the work of mans Re-

Redemption, to support his people in Sufferings after his Example, and to encourage them under the worst Conditions in which God is pleased to permit them to be.

The Last Supper being over, our Saviour departs from the place where it was Celebrated, to the Garden, where he indured his Agony, which was infinitely more grievous and sorrowful then the Hymn he had lately sung was pleasant and joyful. All his Disciples were Partakers in the Joyful Hymn, but in the Dolors of his Agony he had no companion, being left to tread the Winepress of his Fathers Wrath alone. As soon as he came into the Garden, *he began to be sorrowful and very heavy*. Many sad thoughts he had formerly conceived of the greatness of his Redeeming work, which he silently passed over without mention, but now when his Sufferings increased, and a Sea of wrath like a Flood was poured into his Soul, his grief grew too great to be hid, and burst forth into that dolorous Complaint, *My Soul is exceeding sorrowful even unto Death*; nay, so astonishing & bitter was the Cup that he was to drink that the very thoughts of

of it filled his Innocent Soul with an inexpreſſible ſorrow and pain, the Inward Anguiſh and Torment whereof made him ſweat, and that ſweat was the moſt violent and unnatural that ever was heard of in the world. Firſt becauſe it was abroad in the Chill Ayr, lying proſtrate on the Ground, and the ſeaſon of the year ſo pinching, that even the hardier Souldiers vvere fain to have a fire within doors. Secondly, Becauſe he ſweat Blood and not Water, and not only ſo, but he ſweat great drops of Blood, which trickled down to the Ground in great abundance. Thirdly, Becauſe the Phyſitian ſweats for the Patient; we had ſurfeited with the Forbidden Fruit, and our Jeſus muſt both ſweat and bleed for our Recovery. Here you might have ſeen, not one, but all the Veins of his Bleſſed Body open & bleeding at once. There you might have ſeen a wonder beyond all conception, for there you might have ſeen a ſweat without labour, and ſtreams of Blood iſſuing out of every part of his Body, and yet no violence offered.

And as if his Sufferings were yet too little, his very Diſciples help to increaſe them

them, for whilſt he was thus ſweating and bleeding for them, they as regardleſs of his miſery entertained themſelves with repoſing ſlumbers, which drevv from him another paſſionate complaint; *Could ye not Watch with me one hour?* And thus every thing conſpires to increaſe his Agony, and one miſery treads on the Heels of an other, for now the Perfidious Traitor attended with the Chief Prieſt the Captains of the Temple, and the Elders appears at the Head of a Band of Ruffians, Armed with Swords and Staves for to take him; though he was falſe and unjuſt to his Maſter, he reſolved however to be true to his Chapmen, and the Treacherous Villain, as if he reſolved to be his firſt Tormentor, by mixing Hypocriſy vvith his Treaſon, darted Cruelty and Murther through his very ſalutation and kiſs. And ſince his own powver vvas too vveak, and not anſwerable to his malice, he charges thoſe to whom he delivered him, that they ſhould hold him faſt, and they alas too cruel before, reſolve now to bind him ſecure, and think no twiſt ſtrong enough to hold the hands of him who never intended to reſiſt.

And

And can thy Heart without breaking contemplate the greatneſs of thy Saviours Sufferings? canſt thou with dry eyes behold thoſe hands that made the Univerſe tyed together, and cruelly bruiſed with Knotty Cords? canſt thou ſee him bound who came to ſet thee at liberty? or canſt thou unconcernedly behold the Lord of Life and Glory baſely and barbarouſly abuſed, and with ſcorn and contempt dragged through the Streets, and hawled before a furious, a proud and an inſulting Prelate, firſt to *Annas*, and then *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* back again to *Pilate*, and ſo to *Golgotha*.

And having thus bound him ſecure, they preſently drag him away to the High-Prieſts Palace, where he was no ſooner arrived, but he was ſcornfully received by them; And arraigned at the Bar of old *Annas*, and the reſt of the Prelates and Dignified Clergy.

And to increaſe his Afflictions and make his Sufferings the greater, his own Diſciples and his neareſt Friends forſook him in this hour of Diſtreſs, thoſe who were his conſtant Companions in times of Peace and Liberty, now forſook him

him in a day of Trouble. Not many hours before they wondred he ſhould queſtion their faithfulneſs in a conſtant owning of him, and cleaving to him, ſollemnly promiſing never to forſake him, nor be offended becauſe of him, every one proteſting to ſtand by him to the very death; they all promiſed, but not one performed, yea even *John*, who had been loved and honoured above the reſt, and *Peter* who had been the moſt Liberal in his Proteſtation of Conſtancy, fled among the reſt, and leave their Maſter to the Mercy of the Mercileſs. He had formerly asked them upon the departure of ſome of his Followers; *Will ye go alſo?* they anſwered with a kind of indignation, *Whether ſhall we go? Thou haſt the words of Eternal Life*; Notwithſtanding which they now leave him, and run away, flee away, nay every one ſtriving to ſave himſelf, & left their Bleſſed Maſter a Prey to his Enemies, like a Lamb in the midſt of Raging and Devouring Wolves.

From the Houſe of *Annas*, he is led to the Pallace of *Caiaphas*, where the Spiritual Court, which was ſat there in expectation of him, received him with indignation

on and ſcorn, reſolving now they had him in their hands, to ſatiate their Thirſty Souls with his Innocent Blood; but yet to guild over their deadly Spleen and Murtherous Reſolution, a pretended Legal Proceſs, muſt cover their Illegal and Bloody Proceedings; they knew he had committed no Crime, yet they reſolved to pretend many, not doubting but for a good reward, they ſhould find ſome proffligate Wretches, who would confidently ſwear what they had invented; yet ſuch was the exactneſs and Purity of his Life, and the ſoundneſs and inoffenſiveneſs of his Doctrine, that even malice and ſubornation it ſelf, were not able to invent wherewith to ſlander him. Many of them willing to lend a hand to this deed of darkneſs, and gratify their ſuborners with an Oath, bear falſe witneſs againſt him. But although thoſe Sons of Miſchief and Cruelty, were exactly agreed to Murther the Innocent Priſoner by their Flagitious Breath, yet ſuch jarring and confuſion filled their perjurious Lips, that not two were found among ſo vaſt a number who were able to tune their eager Tongues to ſwear the ſame Falſhood, until their Subornors by making

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two of them to confer Noats together, taught them to agree with themſelves, though they diſagreed with the Truth, they both ſwear the ſame though a falſe thing. The words indeed were ſpoken by our Saviour, but they were perverted by the Perjured Witneſſes, ſo that though the words were true, yet their Evidence was notoriouſly falſe. Had thoſe words been ſpoken by him as they were witneſſed by them, yet they contained no Crime, neither was there ſo much as the very appearance of Blaſphemy to be found therein, yet how vehement is *Caiaphas* for an anſwer, as if thoſe words had ſufficiently condemned to death the Lord of Life, and the Proteſtation of his Ability, *to build the Temple in three days*, had been High Treaſon againſt the God of the Temple. When he was before *Annas* his moderate anſwer was returned with a cruel and reproachful Buffet on the Cheeks, with that force and violence ſay ſome, that it ſtruck out or looſened ſome of his Teeth, and made the Blood to guſh out of his mouth and noſtrils. To be thus ſmitten was not only pain to our Saviour, but it was matter of ſhame and infamy too. If he had been

been only an innocent and harmleſs man to be thus buffeted by a baſe mean and wretched Fellow, a man in Bonds to be thus beaten, when he was bound, it had been inſufferable Cruelty, and ſordid inhumanity, what was it then when the Lord was beaten by his Servant, the King by his Subject, the Higheſt by the baſeſt, and the Creator by the Creature) And now his ſilence is no leſs offenſive, then his ſpeaking was before. And therefore what they could not effect by their Witneſſes, the Crafty and Malitious Prelate reſolved to draw out of his own mouth, *I adjure thee by the Living God*, ſays he, *that thou tell us whether thou be the Chriſt the Son of the Living God.* The deſign of this adjuration was only to inſnare him, for if he had held his peace, then they would have condemned him for a Prophane Diſregarder of the Great and Awful Name of God; if he anſwered them, they catch him: however to ſhew that he feared not the faces which he himſelf had formed, & to ſet us an everlaſting Pattern *to confeſs him before men*, whatſoever danger the ſo doing may involve us in, he gave the haughty and inſulting Prelate no cauſe to complain any longer of a ſilent Priſoner, for he affirmed more than he had

had demanded. *Hereafter*, saith he that is fairer then the Children of Men, *Shall ye see the Son of Man, sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* Which bold and God-like answer one would have thought should have confounded the insulting Priest, and have struck him with an awful trembling to hear that the Son of Man whom he saw stand there before him, was the Son of God, whom he was as unworthy as he was unable to behold. And that, that Son of Man, and that Son of God, that God-Man whom he saw stand at his Bar like a despicable and wretched Prisoner, dejected and forsaken, he should ere long with horror and astonishment behold sitting in Majesty on the Throne of Heaven, & coming with an innumerable *company of Angels in Flaming Fire*, to that dreadful Judgment wherein both he and all the rest of the Enemies and Persecutors of himself and his people, shall receive a just condemnation to unspeakable and everlasting punishments. But this stubborn and hardened wretch, instead of trembling at this tremendous and astonishing declaration, made the basest and the vildest use of it that could have

have been invented. *What need have we of witneſſes?* (ſaith he to his wicked and compact Crew) *behold now ye have heard his Blaſphemy, what think ye?* who all of them knowing the mind of their unjuſt Preſident, immediately anſwered and ſaid, *He is guilty of Death.* Ah with what face could thoſe Levites ſo unjuſtly condemn to death the Lord of Life, and Cruelly ſpill that Blood by which (if ever) they themſelves muſt be waſhed from the horrid guilt of this more then Salvage and Barbarous Murther. But alas what heed is to be taken of the Judgment of men, ſince it is ſo wavering and indifferent, that a dram of prejudice, or the leaſt grain of intereſt, eaſily turns the Scales? or why ſhould we wonder, that the Followers of our Bleſſed Saviour ſhould receive ſuch hard meaſure from the ſame ſort of men, ſince their Lord indured as much, and infinitely worſe before them?

And now the Cruel Sentence being unjuſtly paſſed, the malice of his inveterate adverſaries began to be vented againſt him with as much fury as if Hell it ſelf, and all the Devils thereof had been let looſe upon him. Some of them with their

their filthy and polluted Lips, loaded him with Reproaches and Slanders, whilſt others defiled his Bleſſed Face with their naſty and impure ſpittle, the venemous froth of their implacable malice. Some of them with their cruel hands buffeted his Sacred Cheeks, plucked him by the Beard, & rent off Hair and fleſh together, whilſt others with inſultation, triumph over his humble patience, and having firſt Hoodwinked him, cry to him with diſdain and ſcorn, *Propheſie unto us thou Chriſt, who it was that ſmote thee.* Thus the bleſſed Jeſus was himſelf bound, that he might ſet us at liberty, and condemned, that we might be pardoned; he was buffeted and ſpit on, derided and ſcorned by obnoxious and Guilty Sinners, whom he came to ſave.

But yet as if all his Sufferings hitherto had been too little, and he had not indured miſeries and torments enough; his confident and boaſting Diſciple, who not long before proteſted that though all men ſhould forſake him, yet he would not, *and that though he ſhould dye with him, he would not deny him*, now conſpired with the reſt of his Tormentors to increaſe his Sufferings, by diſowning and

and denying him who was about to dye for him; and as if a bare Denyal had been to ſmall a ſlight to put upon ſo kind a Maſter; and too mean a Trifle to demonſtrate the willing and reſolute breach of ſo Solemn a Proteſtation, he added Swearing and Execration to his denyal, Imprecating a Curſe upon himſelf, if he did ſo much as know him, and this within the hearing and ſight too, of him whom he did deny. Ah what an Addition of Trouble and Torment do you think muſt this needs be to hear himſelf thus Denyed! Denyed by one of his own Followers, one who had been honoured with the very firſt call to be his Diſciple; and preferred before many others to be one of his Twelve Apoſtles. And that this Denyal ſhould be in ſuch Company, in the very face of his Injurious Enemies, and his unjuſt Judges, before whom he ought according to his own Promiſe and Solemn Proteſtation, to have confeſſed him, although he had immediately dyed for that Acknowledgment; and that it ſhould be in ſuch a manner with Swearing and with Curſes, and horrid Imprecations upon himſelf. The denyal it ſelf was grievous, but thoſe Circumſtances wherewith he was denyed,

ſtill added to that Grief which was too great already. And yet behold a wonder of Mercy, the tender and the Compaſſionate Jeſus in the midſt of all thoſe Sorrows and Indignities wherewith he was Surrounded, afforded a Gracious Look to his timorous ungrateful and Apoſtate Diſciple; The Crowing of the Cock ſounded lowder in his Sacred Ears, then all the Clamour and Noiſe of his Raging Enemies; and he in Mercy remembred who had forgot himſelf, and of a Diſciple, nay an Apoſtle, was become a Perſecutor, nay, the greateſt Perſecutor and Tormentor of his Maſter, who accounted his Denyals and Oaths more terrible then the Buffetings and Blows he received from the *Jews*, which made him turn his face from them, to view this ungrateful Diſciple, by whom he had moſt ſmarted: He was deeply wounded by his Denyal, and yet returned no other Revenge then a gentle and a Gracious Look, ſuch a Look as was able to kill, and revive at once.

And now having ſpent a whole Night in Lingering Torments among the *Jews*, in the Morning they lead him away to *Pilate*, and delivered him over to the *Gentiles*, demanding of the *Roman* Governour that

that he would condemn and execute him according to their Sentence. They had at that time no Power to put any man to Death, or execute for Capital Crimes, or at leaſt to Crucifie was not in their Power, it being a Death not common among the *Jews*, but introduced and inflicted by the *Romans*; and their hatred to Chriſt was ſo inveterate, that an eaſie or an Honourable Death would not alay their Fury, or ſatisfy their Malice; It was only a Death that had Torment and Pain, Shame and Ignominy in it, that would ſatisfie the Thirſt of thoſe inſatiable Bloud-hounds. And indeed ſo viſible was their Malice in this Proſecution, that it was eaſily diſcerned by the *Roman* Governonr, who preſently conceived that they were in this violent Proſecution moved only by Envy and Prejudice, althongh they made uſe of all the Craft and Subtilty imaginable, to prevent his Diſcovery thereof; for the Council went to *Pilate* in a Body to deliver up their Priſoner, into the hand of the ſecular Power, and to demand Judgment againſt him, that ſo by their Number, the Sacredneſs of their place, and the greatneſs of their Authority, they might the more eaſily prevail with *Pilate*, to

condemn him withoutthe trouble of anew Examination, or ſearching with too much Scrutiny into the Merits of his Cauſe, hoping that he would conclude from their Preſence, that ſince ſo many men of their Calling and Gravity, had unanimouſly agreed to find him guilty, he muſt undoubtedly be ſo, and that therefore he could do no leſs then ratify the Sentence by Condemning him to Death, and giving Order for his ſpeedy Execution. However *Pilate* had ſomewhat more Juſtice and Humanity then the *Jews*, and demanded before he would paſs Sentence, what Accuſation they brought againſt him. To which thoſe Malicious Rebels (who thought it enough that they had Condemned him, and that the Civil Magiſtrate ought to be their Executioner, imagining that ſince they had judged, the other was bound to kill) *anſwered*, If he were not a Malefactour we would not have delivered him unto thee. As if they ſhould have ſaid, we affirm he is, doſt thou Queſtion it? we have judged him; what needs a new Tryal? Do you know who we are? or haſt thou no Valluation for our Sacred Prieſthood, or Reſpect for our extraordinary Sanctity; Had the baſeſt

and vileſt among the vulgar complained to thee, thou couldeſt but have ſuſpected the truth of their Accuſation, and wilt thou be as ſevere with us. Our Gravity and Holineſs expected not to be delayed. Are we ſo tender as to ſuſpect thy very Walls, and refuſe to come within thy Doors, for fear of being defiled; and canſt thou imagine that upon a full hearing, Mature Deliberation, and an Exquiſite Judicial Proceeding, we ſhould have Sentenced this Malefactor to Death, had he not been Guilty? And ſince he is guilty, there needs no more from thee, but only thy command for his Execution.

But *Pilate* eaſily looking thorow their fine pretences, and hating their bloody and inhumane ſuggeſtions, replyed, *Take ye him and judge him according to your Law.* As if he ſhould have ſaid, Ye Hypocrites, do you pretend Sanctity and Holineſs, and yet wickedly urge ſo bloody and injurious a Violence? If he be a Malefactor? as ye ſay, where is your proof? or if it be not proved againſt him, why ſhould he be condemned? Do you think I will take yonr complaint for Evidence, or condemn a man unheard, becauſe you ſay he is Guilty? No, I will not; and therefore ſince

you have gon ſo far, I will have nothing to do with it, therefore *take ye him, &c.*

Thoſe Inhumane Wretches being netled with this ſhort but ſharp cutting anſwer, became the more fierce in their accuſations of the Innocent Jeſus, and the more importunate to have him condemned, and that they might prevail, they began to recapitulate his Crimes, charging him with perverting the people, and the Crime of Treaſon; (A Crime which hath almoſt in every age been charged upon thoſe who vvere his Followers) for which ſay they he ought to dy; but it is not lawful for us to put any man to death. The mention of Treaſon makes *Pilate* ſtartle, and brings him back again to the Judgment Hall, although he had before reſolved to have no more to do in that matter; where being ſat, the Bleſſed Jeſus is again Arraigned at his Bar, and yet after the ſtricteſt examination, and the exacteſt ſcrutiny, the Uprightneſs and Innocency of our Saviour appeared ſo bright and convincingly through all thoſe falſe and malitious accuſations wherewith it was clouded, that *Pilate* once more acquits him, and bringing him forth to his eager Perſecutors, returned a cold anſwer

ſwer to their burning expectations, ſaying, *I find in him no Fault at all*: As if he ſhould have ſaid, I have examined him, and I find him not only clear and innocent of thoſe Crimes whereof you accuſe him, but of all others too.

One would have thought that thoſe Blood Thirſty Wretches ſhould by this time have been confounded, and for very ſhame have let fall their ſuit, or at leaſt have contented themſelves with *Pilates* propoſal of chaſtizing him, which would have been very unjuſt, ſevere and unmerciful, to have chaſtized an innocent perſon; but alas, theſe Miſcreants would not be put off ſo; Nothing would content them but his life. *Pilates* propoſal was an extream Cruelty, but yet it vvas tender mercy and compaſſion, if compared with theirs. For no Blood vvould ſatisfie them but that of his Heart, nor no vvay of ſpilling, but that vvhich had the greateſt mixture of pain and infamy, and had a Curſe annext thereto, to make it ſtill the more bitter and diſpleaſing. Every death is a Curſe as it is the revvard of Sin, but this was more accurſed then the reſt, for we find a Curſe more particularly pronounced upon this, then any other kind of death, *viz.*

ſed be every one that hangeth on a Tree.

Pilate however had yet a mind to ſave him, and therefore laid hold of a certain Cuſtom, which was then crept in among the *Jews*; that at the feaſt of the Paſſover the Governour was wont to releaſe them a Priſoner in remembrance of their deliverance from *Egyptian* Bondage; and therefore propoſed our Saviour to be releaſed unto them; and that he might be ſure to have him accepted, he propoſed him with one *Barrabas* who was a Malefactour, and ſo baſe and vile a Wretch that he verily thought as well he might, that *Barrabas* would have been refuſed, and our Saviour Choſen with an unanimous conſent, for this *Barrabbas* was a Thief, a Murtherer, a Seditionary, a moſt prodigious vilain, who had by his profligate, and infamous Life, rendered himſelf odious and hateful to all Men; if he ſhould have propounded him with ſome other innocent and harmleſs Priſoner, he feared the Election would be doubtful; but he verily thought, he had certainly delivered him, by naming him in competition with ſuch an obnoxious and deteſtable Wretch. But alas their Malice was beyond all example

ample, and their hatred never to be parrallel'd, they were now grown ſhameleſs and impudent, as well as Bloody and Cruel, and they cryed out not him but *Barabas*. Thus was the Innocent Jeſus refuſed, and a guilty and an obnoxious *Barabas* preferred and choſen before him; he muſt be freed from a Priſon, whilſt the other remains in the Tormenters Hands. A man, nay one of the baſeſt and vileſt among men was pardoned, that the Eternal Son of God, the Everlaſting Darling of Heaven might be unjuſtly condemned. *Barabas* muſt be releaſed that Jeſus may be Crucified.

And now the *Jews* having thus acted their Parts in abuſing and tormenting a Suffering Jeſus; The *Gentiles* next mount the Stage and begin to act theirs. For *Pilate* that Cruel and Unrighteous Judg, although he knew as himſelf had declared, that Jeſus was delivered to him for very envy, yet now like a cruel and mercileſs Pagan, he turns his proffered Chaſtiſement into ſcourging, and ſuch a ſcourging that not only galled and rent his Skin, but even made Furrows deep Furrows in his Fleſh too; ſo that he who not many hours before had watered the Garden of

Gethsemain with the devv of his Sanguine Sweat, doth *now* pour forth upon the Pavement of *Pilates* Hall, Whole Showrs of his Sacred Blood. O what a world of base reproaches, insolent indignities, and inexpressible Tortures did thy Saviour now suffer. The Scorns, Reproaches and Triumph now of his Adversaries had beeen Torment enough, but here pain helps to perfect the misery of him who for thy sake was now made perfectly miserable. For besides the Pain and Torment occasioned by the blows, the inflictors of his Stripes were a company of grim and barbarous Souldiers who had by custom inured themselves to be Cruel, out of whose Hearts pitty was expunged, and in whose faces were written the characters of death, whose very trade was to destroy, and who delighted in nothing so much as in killing.

And as if it were not enough that his Blessed Body was stript naked, and torn and rent with Bloody Stripes, he was also exposed to the mockage and sport of his insulting adversaries, for having disguised him in Purple Robes, wounded his Sacred Temples with a Thorney Diadem, spit upon his face, buffeted his Cheeks

Cheeks, and Sceptred his hand with a Reed, the Barbarous Souldiers, the insolent Prelates, and the Ignorant Rabble, basely derided him with bended knees, wry mouths, and feigned and scoffing Acclamations mixt with madness & fury. One would have thought that by this time their fury should have been spent, and their Malice satiated, but alas, it still increased, for when *Pilate* brought him forth thus disguised and bleeding, thus mangled and deformed, the very epitome of misery, and the most deplorable object that ever eye beheld, so that he thought the very sight of him would have commanded pity and commiseration from the most hardened and obdurate. To which purpose, and that they might know him in this disguise, he poynted to him with an *Ecce homo*; *Behold the man, behold him,* look well upon him ye mercilesse and insatiable *Jews*: Behold him in his shame and reproach, in his blood and in his wounds, and see how every part is torn and mortified, and tell me, if he be not now miserable enough; ye see his Cheeks are black and blew, and his eyes swoln with blows, his face is beslabered and defiled with Spittle, his Skin torn and

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his Fleſh furrowed with Scourges, and his whole Body from Head to Foot, drenched and bathed in Blood, and would ye yet have more? Can you think he is able to bear, or are you ſo inhumane to inflict more on him whom you behold ſo miſerable already. Notwithſtanding which, they ſtill cryed out, *Crucifie him, Crucifie him.* And finding that *Pilate* delayed it, and inclined to acquit him, they added, *He is guilty of Treaſon, he ſpeaketh againſt Cæſar,* and maketh himſelf a King, *and if thou doſt not condemn him, thou art not* Cæſars *Friend*; which although it were as malitious and as falſe as the reſt, it prevailed with the wicked and unrighteous Judg to paſs ſentence againſt him to be Crucified. Rather chuſing in vain to attempt the waſhing off the Guilt of this Innocent Blood with a Baſon of water, then run the hazard of being ſuſpected in his Loyalty: which having done, he condemned the Bleſſed Jeſus to be Crucified, or as Saint *Luke* phraſes it, *He delivered him to their Will.*

And thy Savionr being thus condemned to dy; the unjuſt Sentence *was* followed *with* freſh and renewed ſcorns, and inſultations and Shouts and Acclamations and

and Joy, and immediately preparations were made for his speedy Execution. First they plucked off those Robes wherewith he was Arrayed for mockage and derision, which occasioned incredible pain and torment, for being by this time as it were glued fast to his raw and mangled Body, when they were plucked off, Skin and Flesh, and all were pulled away together. And being thus stripped, he vvas once again Arrayed and led to death in his ovvn Cloaths, vvhich vvas not done out of favour to the despised Prisoner, but to increase his pain, and render him the more remarkable; for by reason his blessed face vvas svvelled and discoloured, daubed vvith Spittle, and besmeared *with* Blood, it vvas impossible he should have been knovvn, but by *his* vvonted Habit. And this part of the Tragedy being finished, they bring him out of the Judgment-Hall, bearing the Accursed Tree, upon vvhich he vvas to hang, and bearing at once all the Indignities and Tortures that Earth and Hell vvere able to inflict, and all that Wrath and Curse vvhich the Sins of the Whole World deserved) and hurired him tovvards *Golgotha*, the place of his Execution. The Streets through

vvhich

vvhich he paſſed, being every vvhere crouded vvith Spectators vvho vvaited to ſee this ruful and Deplorable Sight.

There thou mighteſt have ſeen the Mercileſs Tormentors of thy innocent Saviour, although they had almoſt killed him already, yet now begin a freſh, as if they had done nothing before, and conſtrain his weakned and fainting Nature to perform new tasks of pain; they thought it not enough to murther him, unleſs they alſo made him bear the Inſtrument of his Death, and carry the Croſs on which they would Crucifie him, that ſo he might at once both ſee and feel his Death even before it came, and be a helping Agent in his own paſſion; He could ſcarce ſtand, yet they force him to go; He could ſcarce carry himſelf, and yet they compel him to bear his Croſs. One kicks him with his foot, another ſtrikes him with his ſtaff, ſome draw him haſtily forward, whilſt others void of all Compaſſion ſpur on his unpityed Wearineſs with Angry and inſulting Commands.

There mighteſt thou have ſeen thy Compaſſionate and Mercyful Saviour, who came to redeem thee from Slavery and Servitude, ſtand in the true ſtate and form

form of a Servant. All his former Sufferrings, though Barbarous and Painful, were yet free, but what he now endured as it was in it ſelf more baſe and ſervile, ſo was it more imperiouſly and Tyrannically inforced. And yet it was more enforc'd upon him by his own Infinite Love and Compaſſion to thoſe vile and miſerable Wretches for whom he dyed, then by the Power and Malice of his inſulting Enemies.

When once thoſe Bloodſuckers had got our Saviour without the Gates of *Jeruſalem*, they grew ſo eager to ſatiate their thirſt with his blood, that they were impatient of all delay, they had ſported and delighted themſelves with the pain of his Lingering Paſſage, and yet accounting the Perpetration of his Murther to contain in it a far greater Satisfaction, they lightned part of his Burthen, that ſo they might hurry him with the greater ſpeed to his Death. And to do him yet the greater Deſpite, and ſhew the laſt effect of their Luxuriant Malice, and make the unthinking Multitude believe he was really Guilty, and that all the ſad Pomp of this Bloody Execution was occaſioned by nothing elſe but a Real Zeal of Juſtice,

two

two Notorious Malefactors formerly adjudged to the Gibbit muſt Accompany him to, and in his Death; they were led to Death without being ſcourged, or receiving any of the other abuſes wherewith he was Tormented, that ſo they might appear to be the leaſt Guilty, and he ſeem the greateſt Criminal. And having thus dragged him to the place of Execution, they could afford him no Cordial to revive his faint and Languiſhing Spirits, but Vinegar and Gall. And now again do thoſe Mercyleſs and Barbarous Souldiers whoſe very Looks were killing, once more lay their rude and boiſterous hands upon him, and having firſt torn off his Gore-glued Cloath, (which cleaving faſt to his flead and mangled Back and Sides, muſt needs occaſion incredible Pain) and ſtripped him naked, they laid him on the fatal Tree, Racking and ſtraining his Tender and Sacred Body on the Croſs till you might have told all his Bones, and having Tentered his Arms and Legs beyond their natural reach, they cruelly faſtned them with Cords, until they had with ſtrong Iron Nails driven up to the head through his bleſſed hand, and the moſt tender and ſenſible part of his Feet,

Feet, nailed him firmly and painfully to the Cross. And then lifting of it up and setting it in its place, the vehemency of the concussion rent and stretched his Joynts and Sinews till they crackt again. And as he thus hung distended and tortured on the Cross, his own weight tormented him, whilst his whole Body rested upon and had no other support but this afflictive and dolorous hold.

There might'st thou have seen thy tender and compassionate Saviour hanging between Heaven and Earth, naked, bleeding, forlorn and despicable, the very spectacle of miseries, and the scorn of Earth and Hell. There thou might'st have seen thy Infinite and Omnipotent Creator oppressed and despised by his Creatures. The God of Glory and the Majesty of Heaven and Earth overwhelmed with shame and confusion. There thou might'st have seen him who is the Fountain of Life, and gave original and being to every Creature, expiring in a painful and lingring death; and he who was *God blessed for ever*, making himself a curse, that thou mightest be blessed. He who was Beauty it self, and gave Form and Comliness to every Creature, without any visible Form or Comliness,

to

to commend him to the desires of those who beheld him, but he was despised and rejected of men, *A Man of sorrows and acquainted with grief*; all those who saw him, hid as it were their faces from him, he was despised, and they esteemed him not; *He bore our griefs and carried our sorows*, he was stricken, smitten of God and afflicted; *Yet he was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our peace was upon him, and with his Stripes we are healed. We like Sheep had gone astray, we had turned every one to his own way, and the Lord laid on him the Iniquity of us all.* He was oppressed, and he was afflicted, and yet he opened not his month: *He was brought as a Lamb to the slaughter, and as a Sheep before her Shearers is Dumb, so he opened not his mouth.* He was taken from Prison and from Judgment, and cut off out of the Land of the Living; for the Transgression of his people was he stricken. He made his Grave with the wicked, and with the rich in his death; he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him, and put him to grief, *when he made his Soul an offering for Sin*, Isa. 53.

And

And did the Bleſſed Jeſus ſuffer all *this* for thee, and canſt thou or wilt thou *think* much to ſuffer a little for him? did he thus willingly dye to ſave thee, and wilt not thou if he require it, willingly dye to be with him? eſpecially if thou conſidereſt, that notwithſtanding the pain and torments of *his* Body, which he *willingly* underwent for thee, were ſo exceſſive, yet the Sufferings of *his* Soul, the nature and extent whereof I am no way able to deſcribe, vvas vaſtly, nay infinitely greater; ſo that there vvas no more agreement betvveen the external Sufferings of his Body, and the internal Sufferings of *his* Soul, then if you ſhould compare the ſmalleſt grain of Sand *with* the higheſt Mountain, a *Gloworm* to the Sun, or an Atom to the *Univerſe*. For although he made not a local deſcent into Hell, yet he indured as great, nay infinitely greater Torments then the *Damned* in Hell, for there every one bears only the puniſhment of their ovvn Sins, but he indured the *Puniſhments* of all our ſins, even all that Wrath and Curſe vvhich vvas Merited by all the ſins of the Many Thouſands and Millions of thoſe vvho are and ſhall be ſaved. They are alvvays ſuffering, but he ſuffered all at

at once upon *his* Soul. They are alvvays ſuffering, but can never ſatisfie, becauſe they are not able to bear an infinite *weight* of Wrath and Divine Vengeance, and thereby make ſatisfaction to an Infinite Juſtice, vvhich they had vvronged and injured, but he bore an Infinite Weight of Wrath, and Indignation, and thereby rendered a compleat and full ſatisfaction to Divine Juſtice for all thoſe vvrongs and injuries vvhich thou and I have done, and for vvhich thou and I muſt other-vviſe have been ever ſuffering, but could never have ſatisfied.

FINIS.

Precious Cordial Comforts FOR Perſecuted SAINTS.

Mr. *Richard Baxter.*

MR. *Richard Baxter*, That holy and *Heavenly man of God*, ſpeaking concerning the reſt, that the Saints ſhall have in Heaven from all their Afflictions, hath theſe ſweet and comfortable words.

As we ſhall reſt from Temptations, ſo alſo from all Abuſes and Peſecutions which we ſuffer at the hands of Wicked men. We ſhall be ſcorned, derided, Impriſoned, butchered by them no more;

2 The Prayer of the Souls under the Altar will then be anſwered, and God will avenge their blood on thoſe that dwell on the Earth. This is the time for Crowning with *Thorns*, Buffeting, ſpitting on; That is the time for crowning with Glory: Now the Law is decreed on, that whoſoever will live Godly in Chriſt Jeſus ſhall ſuffer Perſecutions; Then they that ſuffered with him, ſhall be glorified with him. Now, we muſt be hated of all men for Chriſts Names ſake, and the Goſpel; then will Chriſt be admired in his Saints that were thus hated. Now, becauſe we are not of the World, but Chriſt hath taken us out of the World, therefore doth the World hate us; Then becauſe we are not of the World, but taken out of their Calamity, therefore will the World admire us. Now, as they hated Chriſt they will alſo hate us; Then as they will honour Chriſt, ſo will they alſo honour us. We are here as the ſcorn and off-ſcouring of all things, as men ſet up for a gazing Stock to Angels and men, even for ſigns and Wonders too, amongſt Profeſſing Chriſtians; They put us out of their Synagogues, and caſt out our name as evil, and ſeparate us from

from their Company. But we ſhall then be as much gazed at for our Glory, and they will be ſhut out of the Church of the Saints, and ſeparated from us, whether they will or no. They now think it ſtrange, that we run not with them to all exceſs of riot, ſpeaking evil of us, 1 *Pet.* 4.4. *They will then think more ſtrange, that they ran not with us in the diſpiſed ways of God; and ſpeak evil of themſelves:* and more vehemently befool themſelves for their careleſsneſs, than ever they did us for our Heavenlineſs. A poor Chriſtian can ſcarce go along the ſtreets now, but every one is pointing the finger in ſcorn, but then they would be glad of the Crumbs of his Happineſs.

The rich man would ſcarce have believed him, that would have told him, that he ſhould beg for Water from the tip of *Lazarus* finger. Here is a great change! We can ſcarce now pray in our Families, or ſing praiſes, but our voice is a Vexation to them. How muſt it needs torment them then, to ſee us praiſing and Rejoycing, while they are howling and lamenting? How full have their Priſons often been, and how bitter their rage? How have they ſcattered their Carcaſſes on the

earth, and delighted themſelves in the blood of Saints? How glad would they have been, if they could have brought them to ruine, and blotted out their name from under Heaven? How have they prepared like *Haman*, their Gallows? and if God had not gain-ſaid it, the Execution would have been anſwerable; but he that ſitteth in Heaven did laugh them to ſcorn, the Lord had them in Deriſion. O how full were their hearts of blood, and their hands of Cruelty! So that the next Generations that knew them not, will ſcarce believe the fury of their Predeceſſors Rage. Bleſſed be the *Guardian* of the Saints, who hath not ſuffered the prevalency of that Wrath, which would have over-done the Gunpowder Treaſon, the *Turkiſh* Slavery, the *Spaniſh Inquiſition*, and the *French Maſſacres*. But the Lord of Hoſts hath often brought them down, and his Power and Juſtice hath abated their Fury, and raiſed to his name everlaſting Trophies, and ſet up many a Monument for Remembrance, which God forbid ſhould be forgotten. So let all thine incurable Enemies periſh O Lord. When the Lord maketh Inquiſition for blood, he will remember the precious blood,

blood, which they have ſhed: and the earth ſhall not cover it any more.

The Jeſuites hopes are, that they ſhall yet again have a prevailing day. *If they ſhould, we know where their rage will ſtop. They ſhall purſue but as* Pharaoh *to their own Deſtruction: And where they fall, we ſhall paſs over ſafely and eſcape them for ever, for our Lord hath told them that whither he goes, they cannot come. When their Flood of Perſecution is dried up, and the Church called out of the Wilderneſs, and the New* Jeruſalem *come down from Heaven, and Mercy and Juſtice are fully glorified, then ſhall we feel their fury no more, There is no cruel mockings and Scourgings, no Bonds or Impriſonments, no ſtoning or ſawing aſunder, tempting or ſlaying with the Sword, wandring in Sheep-skins or Goat-skins, in Deſerts and Mountains, Dens or Caves of the Earth; no more being deſtitute, afflicted, tormented, we leave all this behind us, When once we enter the City of our reſt; The Names of* Lollards, Hugonots, Puritans, Roundheads *are not there uſed; the Inquiſition of* Spain *is there condemned; the Statute of the ſix Articles is there repealed, and the Law* de Hæreticis Comburendis *more juſtly executed; the Date of*

the Interim *is then expired; unrighteous silencing and Suspending are then more then suspended. no Censures to loss of Members, or Imprisonment. Christ is not there cloathed in a Gorgeous Robe, and blindfolded, nor do they smite him and say Read who struck thee: Nor is Truth cloathed with the Robes of Error, and smitten for that which it most directly contradicteth; nor a Schismatik wounded, and a Saint bleeding: Nor our friends smite us while they take us for their Enemies; there is none of this blind mad work there.*

Dear Brethren, you that can attempt no work of God without Resistance, and find you must either lose the love of the World, or else the love of God and your Eternal Salvation; Consider in Heaven you shall have no discouraging company, nor any, but who will further your work, and gladly joyn heart and voice with you in your Everlasting joy and praises. Till then possess your Souls in Patience, bind all Reproaches as a Crown to your heads; esteem them greater riches than the Worlds Treasures: Account it matter of joy, when you fall into Tribulation: You have seen that our God is able to deliver us; but this is nothing to our final

nal deliverance; He will recompence Tribulation to them that trouble you; and to you that are troubled, Reſt with Chriſt. See to this Brethren, that none of you ſuffer as an evil doer, as a reſiſter of the Commands of Lawful Authority, as ingrateful to thoſe that have been Inſtruments of our good, as evil Speakers againſt Dignities, as Oppoſers of the Diſcipline and Ordinances of Chriſt, as ſcornful Revilers of your Chriſtian Brethren, as Reproachers of a Laborious, judicious, conſcientious Miniſtry, &c. But if any of you ſuffer for the Name of Chriſt, happy are ye; for the Spirit of God and of Glory reſteth upon you; and if any of you begin to ſhrink and draw back becauſe of Oppoſition, and are Aſhamed either of your work or your Maſter, let ſuch a one know to his face, that he is but a baſe ſpirited Cowardly wretch, and curſedly undervalueth the Saints reſt, and fooliſhly overvalueth the things below, and Chriſt will renounce him and be aſhamed of him before his Father and the Angels of Heaven. But for thoſe that have held faſt their Integrity, and gone through good report and evil report, and undergone the Violence of un-

reaſonable men, let them hear the word of the Lord; *Your brethren that hated you, that caſt you out for my name ſake, ſaid, Let the Lord be glorified*; they had good words, and goodly Pretences; *but he ſhall appear to your joy, and they ſhall be aſhamed*, *Iſa.* 66. 5 *Your Redeemer is ſtrong, the Lord of Hoſts is his Name, he ſhall throughly plead your cauſe, that he may give Reſt to his People and Diſquietneſs to their Enemies*, Jer. 50. 34.

Mr. *Edmund Calamy.*

MR. *Edmund Calamy*, though upon another Text, yet to the ſame purpoſe, ſpeaks thus;

If you are Perſecuted for Chriſts ſake, Meditate on Matth. 5. 10. *Bleſſed are they which are Perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* 1 Pet. 4. 12, 13, 14. *Beloved think it not ſtrange concerning the fiery tryal which is to try you, as though ſome ſtrange thing happened unto you: But Rejoyce in as much as you are Partakers of Chriſts Sufferings;*

that

that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified. Pſal. 94. 12. *Bleſſed is the man that thou chaſteneſt, O Lord, and teacheſt him out of thy Law.* The promiſes are the Anchor of Hope; Hope is called the Anchor of the Soul ſure and ſteadfaſt, *Heb.* 6. 9. But the Promiſes are the Anchor of Hope, ſince Hope is grounded on a Scripture promiſe.

The Old Teſtament Saints would not accept deliverance upon ſinful terms, becauſe they hoped for a better Reſurrection, *Heb.* 11. A Diſtreſſed Chriſtian will object and ſay, Though the Promiſes are rare Cordials, and ſhall all of them be certainly fulfilled, yet God is oftentimes long in fulfilling them, and while God is fulfilling his Promiſe, I may periſh in my affliction.

Anſw. It cannot be denied that God is oftentimes long in fulfilling his Promiſes; he promiſed, *That the Seed of the Woman ſhould bruiſe the Serpents head.* Gen. 3. 15. But it was four thouſand years before

the Promiſe was actually accompliſhed. He promiſeth to avenge his Elect of all their enemies, to do it ſpeedily. *Luke* 18. 7. And the Souls under the Altar cry, *How long Lord, Holy and True? when wilt thou avenge our Blood?* Rev. 6. 10. But this is not yet fulfilled. Nay, I muſt add, that God is not onely a long time performing his Promiſes, but ſometimes inſtead of performing of them he ſeems to the eye of Fleſh and Blood to walk contrary to them. Sometimes the Providences of God run croſs to his Promiſes. God promiſed to make *David* King; Inſtead of this he is Perſecuted by *Saul*, as a *Partridge* upon the Mountains; he is driven to that extremity, that he begins to doubt of Gods Promiſe, and to ſay, that one day he ſhould dy by the hand of *Saul*. God promiſed to *Joſeph*, that the Sun, Moon, and Stars ſhould worſhip him, and that his Sheaf ſhould be lifted up above the Sheaf of his Brethrer; but he finds the quite contrary, his Brethren ſeek to ſlay him, ſell him into *Egypt*, and there he is put into Priſon as one quite forſaken of God. But yet notwithſtanding all this, that though the way of God in performing his Promiſes be very Myſteri-

ſterious and Secret, yet at laſt he will perform every *Iota* and Title of them. Thus *David* was at laſt made King of *Iſrael*, and *Joſeph* Lord of *Egypt*, and his Brethren came all to worſhip him.

Queſt. *How muſt we carry and behave our ſelves at ſuch times, when Providences ſeem to run croſs unto Gods Promiſes.*

Anſ. At ſuch times there are three things required of us, 1ſt. It is our duty to wait patiently and believingly till Providences and Promiſes meet together *Iſa.* 8. 16. The Prophet there ſpeaks of a Glorious Promiſe, and adds, that a true Saint will wait Gods time, which is the fitteſt and beſt time, he will patiently expect, till God fulfil his promiſe. He will do as the Martyr did, who might have eſcaped privately out of Priſon, and was rempted to it by his friends; but anſwered, he would not go out of Priſon when his enemies would have him, for they would make him tarry longer than he ſhould; nor yet when his friends would have him, for they would have him tarry a leſſer time then he ſhould; but he would come out when God would have him. Gods time is the beſt, and they are ſoon enough delivered, who are delivered in Gods

way

way and at Gods time. This then is thy great duty (O Christian) to wait patiently and believingly, and not to seek by unlawful ways to be rid of thy miseries, as *David* did by going to the *Philistines*; and as many in Queen *Maries* days did, by yielding to the Popish Superstitions. To help you to wait Gods leasure, holding Faith and a good Conscience, you have many rare and pretious Promises made to these that wait upon him. 1. You have four Attributes in God to support you, his Faithfulness, Almightiness, Infinite Goodness, and Wisdom He is faithful, and not one title of his Word shall fail; he is Almighty, and able to do whatsoever he hath promised; he is infinitely Wise, to know the best time and season, and infinitely good and loving to his Children, and doth not willingly afflict them, but will make haste to help them. 2. It is our duty to live upon promises, while Providences seem to run cross to promises. This is the meaning of *Habac.* 2. 4. *The Just shall live by Faith.* When they have nothing else they can live on, when sense and reason tell them they are undone, then shall they live by Faith on the promises, and not onely live patiently, but comfortably

tably and joyfully, as the ſame Prophet, *Hab.* 3 17. *Though the Fig Tree did not bloſſom, though there was not a Grape in the Vine, nor Corn in the field, yet he would rejoice in the Lord, and joy in the God of his Salvation.* This life did *Paul* live when the Ship in which he was, was ready to be drowned, when there was neither Sun-light, nor Star-light, yet he was exceeding chearful, becauſe God had promiſed to preſerve him, and thoſe with him. By living the life of Faith, God is much honoured and the Soul much refreſhed. 3. Prayer, that will reconcile Gods promiſes and Gods diſpenſations, and cauſe them to meet & to kiſs one another: For as the Promiſes are the ground of Prayers, ſo Prayers are the divine ways and means of obtaining the promiſes. Though God hath made many glorious and precious promiſes to his Children: Yet he performs them to thoſe that by Prayer ſeek them at his hands. When *Nathan* told *David* what great things God had promiſed to him, he went into Gods houſe to pray for them, 2 *Sam.* 7. The Prophet *Iſa.* mentioneth a glorious promiſe, *Iſa.* 43. 25. But he adds *Put me in remembrance* verſ. 20. Thus *Ezekiel* 36.

37.

37. *I will yet for this be enquired of by the houſe of* Iſrael; and therefore when you read the promiſes of the Bible, remember whatſoever God makes a promiſe, you muſt make a Prayer; and that Prayer will haſten the fulfilling of the Promiſes. You muſt Pray becauſe the Viſion is for an appointed time, though it tarry, wait for it, for it will ſurely come, *Hab* 2. 2. Thus did *Daniel* when he underſtood the time approached, he Prayed, *Dan.* 9. 2, 3. Thus did *David*, *Pſal.* 56. 9, 10. & 57. 1, 2. Thus muſt you do. Patience, Faith and Prayer, are three duties which God more eſpecially requires of us in theſe days, wherein Gods Providences ſeem to run quite croſs unto his Promiſes. The Lord give us Grace to practiſe them.

Mr. *Joſeph Allen.*

MR. Joſeph Allen, *In a heavenly and Soul refreſhing Letter to a Miniſter in Priſon, writes thus:*

It was but a little after my releaſe from my

my own Confinement, but I heard of yours, and now write unto you as one that hath taken an higher degree than ever, and more truely honourable, being commenced Priſoner of Chriſt. It is our real glory to be throughly conformed to Jeſus Chriſt, not onely in his Sanctity, but in his Sufferings. *Paul counted all things but dung for this, that he might win Chriſt, and know the Fellowſhip of his Sufferings, and be made conformable unto his death. I doubt not but your Conſolations in Chriſt do much more than ſuperabound in all your Tribulations for him. Yet let me add this cordial, That now you have a whole ſhoal of Promiſes come into you, which you had not before, I mean all the Promiſes to Suffering Saints, in which they have not an immediate but onely a remoter right, unleſs in a Suffering State: and he hath gotten well that hath gotten ſuch a number of exceeding great and precious Promiſes. If the men of the world do ſo rejoice, when ſuch or ſuch an eſtate is fallen unto them, how much more ſhould you that have ſuch a Treaſure of Promiſes fallen unto you? This I can tell you, that the Promiſes of God were never ſo ſweet in this world to me, as in and ſince my Impriſoned State. O the Bottomleſs Riches of the Cove-*

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nant of Grace! It ſhames me that I have let ſuch a treaſure ly by ſo long, and have made ſo little uſe of it. Never did my Soul know the Heaven of a Believers life, till I learnt to live a life of praiſe, and by more frequent conſideration to ſet home the Riches of the Divine Promiſes, to which I truſt through Grace I am made an Heir. Nay ours and our peoples converſations preach this, that there is a reality in what God hath promiſed, that Heaven is worth the venturing for; That the Sufferings of this preſent time are much inferiour to the glory which ſhall be revealed in us.

Sir, it is but a very little time that Priſons ſhall hold us, or that we ſhall dwell in Dirty Fleſh. Porphery *tells us of* Plotinus *that he was aſhamed to ſee himſelf in the Body, to ſee the Divine and Immortal Soul in a Priſon of Fleſh, for ſo they held the Body to be. But the worſt ſhackles are thoſe of Sin; well, they muſt ſhortly off all together.* Sure our Lord is gone to prepare a place for us, yea and he will come again, and receive us to himſelf, that where he is, there we may be alſo. *We know beforehand we ſhall then be uppermoſt. Our Lord hath ſhewed us where our place ſhall be, even at his own right-hand, and what he will ſay*

to

to us, Come ye Bleſſed, &c. *Surely we ſhall ſtand in his Judgment; he hath promiſed, to ſtand our Friend.*

Let us look for that joyful day; as ſure as there is a God that day will come, and then it will go well with us. What if Bonds abide us for a ſeaſon? This is nothing but what our Lord hath told us, The world ſhall rejoice but ye ſhall weep and lament, you ſhall be ſorrowful, but your ſorrow ſhall be turn-into joy. Oh how reviving are his words, I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh away from you. With what joy ſhould we do and ſuffer for God, who have his truth in pawn that we ſhall be Crowned in Heaven.

Verily they are wonderful preparations that are making for us, the Lord prepares a place and make us to be Partakers. It was the higheſt commendation, that ever that worthy *R. Baxter* received, which fell from the Pen of his ſcoffing adverſary *Tilenus*, who ſaith of him, *Totum Puritaniſmum Totus Spirat.*

Mr *Richard Allen.*

MR. Richard Allen, *Speaking to the Encouragement of Gods People to hold on in the way of Godlineſs, hath theſe comfortable ſayings:*

Not only your Brethren, the Saints and Angels, who are all praying for your peace, and ſeeking your good, but your Enemies alſo, the Dragon with all his Armies, are at work for you. All the Councels of this World are [illegible]ly ſitting upon the very matter; God hath called them together for this purpoſe, the Pope with all his Conclave, the Jeſuites, Prieſts, Monks and Fryars with all their Covents; yea the Devil with all his Conclave of Hell, are all at work for the good of Saints. Its true they mean not, nor intend any ſuch thing, their Deſigns are againſt you; they count they are working for themſelves, as 'tis ſaid concerning the *Aſſyrian*, Iſa. 10 6, 7. *God ſent him forth upon a deſign of his own, to execute his Councel in the puniſhing of Hypocrites, to purge out the Chaff*

Chaff from the Wheat; Neverthleſs he meaneth not ſo, neither doth his heart think ſo; The *Aſſyrian* minds not what Gods deſign is, but follows his own deſign, fights for himſelf; but Gods deſign is ſtill carried on by him, though he think not of it. Our Lord beats the Devil with his own Weapons, by thoſe very means purging his Saints by which he endeavours to pollute them, making thoſe very Perſecutions by which he labours to force them from Holineſs, to fix them in it; a fawning world does them more miſchief then a fuming Devil, by that the Devil hath caſt up his Cards, he will find himſelf a loſer by all his rage. Chriſtians comfort your hearts, thoſe floods that are caſt forth againſt you ſhall waſh you the whiter, and make you more meet to be Partakers of the Inheritance of the Saints in Light; your Purgatory prepares you for your Paradiſe. Sinners, whatever your mind be in Perſecuting the Saints, you ſhall never debauch them by it; if that be your aim, you miſtake your courſe; the living Spark which God hath kindled in them, will not be blown out, but blown up by your puffing at it; the dirt you caſt upon them doth ſcour them the brighter;

you

you take the beſt courſe you can to keep them cloſer to the Lord and his way; The warm Sun will more hazard the loſs of their *garments* than the bluſtring wind; the Spirit of the Lord within them will be too hard for Hell with all its black regiment, and will not only ſecure them, but advance them yet higher by all their Aſſaults. Theſe Stars ſhine the brighteſt when the night is darkeſt; when you have done your worſt, it will be the better with them. Though they will not thank you, yet they will thank God for what they have ſuffered by you, your faces are too foul to draw them into your love, and yet not fierce enough to drive them into your fear.

Satan try thy utmoſt ſtrength and skill, and if thou loſeſt not by thine own play at laſt, if thou findeſt not the people of God gotten nearer heaven by thy attempts of plucking them down to hell, then let thy lies be believed before the everlaſting Goſpel. Chriſtians make me not aſhamed in this ſame confident boaſting of you: the honour of Gods truth and faithfulneſs lies at ſtake. He hath ſaid, *By this ſhall their iniquity be purged, and this ſhall be the fruit to take away*

away their Sin. God hath ſaid, All things ſhall Work for good to them, they ſhall not be the worſe but the better for all that befalls them; they ſhall love me and my holy ways the more, they ſhall cleave unto me the cloſer, they ſhall be more pure and more tender, by all they ſuffer for righteouſneſs ſake; they ſhall love conſcience, and their integrity and faithfulneſs to it never the worſe, for that it hath coſt them ſo dear, but ſhall prize it the more, and be the more wary and tender how they pollute and turn aſide from it. God hath adventured deep upon you, make not him a lyar; the devill and his inſtruments will be ready to ſay concerning you, as once he did to the Lord concerning his ſervant *Job*, Put them into our power, let us have the handling of them awhile, and thou ſhalt quickly ſee what Truth there is in them; they'l curſe thee to thy face, they'l deny thee to thy face; they'l be aſhamed of their God and their Godlineſs. Let God be true, Chriſtians, and the Devil a Lyar. Let the World and their black Prince ſee that they cannot make you miſerable, becauſe they cannot make you

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ſinners as themſelves. Be able to ſay, Though all this be come upon us, our heart is not turned back from thee, neither have we declined from thy ways.

Mr. *Joſeph Caryl.*

MR. Joſeph Caryl *ſaith, When God doth juſtly uſe wicked men to puniſh or Correct his people, they doe their own will, and they have their own way; but God hath his way too: he over-rules them to effect his buſineſs at that time; as it is ſaid of the King of Aſſyria, O Aſſyrian, the rod of mine anger, I will ſend him againſt an hypocriticall Nation, and againſt the people of my wrath will I give him charge: how be it, he meaneth not ſo, neither doth his heart think ſo, Iſa.* 10. *He hath purpoſes of his own. So, they that are agitated by Satan, and provoked by him, they think not ſo, they think not they are doing the will and work, the dirty drugery of the Devil, but the truth is they do it all the while. As it is ſaid in the Revelation, The Devil ſhall caſt ſome of you into priſon; it was not the Devil in perſon, it was the Devil in his*

his ſeconds or Servants. And theſe men little thought that they did the Devils ſervice at that time; if one ſhould have come and told them You are now doing the Devils work, and undertaking a piece of Service for him, you are ſo many Inſtruments and agents for Hell; they would not have believed it. But the truth is it was the Devils work. It is a fearfull thing to perſecute or oppreſſe the people of God. Such in ſerving their own luſts, are indeed the right hand of Satan, the Devils hirelings.

Dr. *John Owen.*

DR. John Owen, *that Pious and Learned Divine, comforting the godly with the aſſured hope that God will plead their cauſe againſt their Enemies, ſays thus:*

Judgment ſhall at length overtake them, and God will revenge on them the Sins and Provocations, eſpecially the Perſecutions and Blood, of them that went before them, and lead them into their Apoſtacy. So when he ſhall come

come to deſtroy Myſtical *Babylon*, or the Antichriſtian Church-ſtate, it is ſaid, That in her was found the Blood of the Prophets, and of Saints, and of all that were ſlain upon the earth, *Rev.* 18. 24. Even the Blood of Saints, that was ſhed by *Pagan Rome*, ſhall be avenged on Antichriſtian *Rome*, after ſhe hath eſpouſed the cauſe, and walked in the way of the other, juſtifying in her own practiſe, what they had done. Yet is there a day of patience continued unto this Idolatrous Perſecuting Church, partly that they may fill up the meaſure of their Iniquities, and partly that God may by the word and means of Grace gather out all his people from amongſt them according unto his Calls, *Rev.* 8. 14. And our ſlowneſs in coming forth from them is probably one means of prolonging the day of her deſolation. And now the Lord Jeſus Chriſt ſeems to ſay unto his people, what the Angel ſaid unto *Lot*, when he led him out of *Sodom*, *Make haſte to eſcape, for he could not do any thing till he was eſcaped*, Gen: 19. 22. And I hope the time is approaching, wherein he will deal with his people, as the Angel did with *Lot*, verſe 16.

They

They are apt to linger and know not how to leave the outward accommodation of the *Babyloniſh State*, nor clear themſelves of innumerable prejudices received therein. But he being merciful unto them, will at length lay hold on them by the word of his Power.

Mr. *John Flavell.*

MR *John Flavell*, ſpeaking to the comfort and ſupport of the godly under ſome troubles, does thus encourage them.

When the Church, like the Ship in which Chriſt and his Diſciples were, is oppreſſed, and ready to periſh in the Waves of Perſecution, then good ſouls are ready to ſink and be ſhipwrack't too upon the Billows of their own fear. I confeſs moſt men rather need a Spur then Reins in this caſe, and yet ſome ſit down as overweighed with the ſenſe of the Churches troubles. The loſs of the Ark coſt old Eli *his life; The ſad poſture* Jeruſalem *lay in, made good* Nehemiahs *countenance change in the midſt of all the pleaſures*

and accommodations of the Court, Neh. 2. 2. *Ah this goes close to honest hearts But though God allow, yea command the most awakned apprehensions of these Calamities, and in such a day call to mourning and weeping, girding with Sackcloth,* Isa: 22. 12. *and severely threatens the insensible,* Amos 6. 1. *Yet it doth not please him to see you sit despairing as* Elijah *under the* Juniper-tree, 1 Kings 19. 4. Ah! Lord God take away my life also. *No; Mourners ye may and ought to be, and complain to God you may, but to complain against God you must not. I grant it is hard for him that preferreth* Sion *to his chief joy, to keep his heart that it sink not below the due sense of its troubles; and yet this may be done by the use of such heart-establishing directions as these.*

Settle this Truth in your Hearts, That no trouble befals Sion, *but it is by the permission of* Sions *God; and he permits nothing, out of which he will not bring much good to his people at last. There is as truly a principle of quietness in the permitting as in the commanding power of God. See* David, *in* 2 *Sam.* 16. 10. It may be God hath bidden him; *and in Christ,* John. 19. 11. Thou couldst have no power against me, except it were given thee from

from above, it ſhould much calm our ſpirits, that it is the Will of God to ſuffer it; and had he not ſuffered it, it could never have been as it is. This very conſideration quieted *Job*, *Eli*, *David*, *Hezekiah*; that the Lord did it, was enough to them: If the Lord will have *Sion* ploughed as a field, and her ſtones lye in the duſt; If it be his pleaſure that Antichriſt ſhall rage longer, and wear out the Saints of the Moſt High: If it be his will that a day of trouble, & of treading down and of perplexity by the Lord God of Hoſts, ſhall be upon the valley of viſions, that the wicked ſhall devour the man that is more righteous than he, what are we that we ſhould conteſt with God? Fit it is that we ſhould be reſigned up to his Will.

The God that Created us ſhould diſpoſe of us as he pleaſeth. But then if we purſue this argument further, by conſidering that Gods Permiſſions do all meet at laſt in the real good of his people, theſe may much more compoſe our ſpirits. Do the enemies carry away the good Figs, even the beſt among the people into Captivity? This looks like a ſad providence. But yet, God ſends them thither for their good, Jer. 24. 5. *Doth God take*

the Assyrian *as a staff in his hand to beat his people with? Those blows are smart, and make them cry; but the end of his so doing is, That he may accomplish his whole work upon Mount* Sion, Isa. 19. 12. *If God can bring much good out of Sin, much more out of Temporal Afflictions, and it is as evident that he will, as that he can do so. The motions of Providence are all judicious, the Wheels are full of eyes: it is sufficient that the Affairs of* Sion *are in a good hand.* 2. *Ponder this heart-supporting truth in reference to* Sions *Trouble, that how many troubles soever are upon her, yet her King is in her.*

What? hath the Lord forsaken his Churches? hath he sold them into the enemies hand? doth he not regard what evil befalls them? that our hearts sink at this rate? Is it not too shameful and undervaluing of the Great God, and too much magnifying of impotent man, to fear and tremble at Creatures, whilst God is in the midst of us. 2. The Churches Enemies are many and mighty, let that be granted; yet that argument with which *Caleb* and *Joshua* strove to raise their own hearts, is of as much force now as it was then: *The Lord is with us*, Num. 14. 9.

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The Hiſtorian tells us that when *Antigonas* overheard his Souldiers reckoning how many their Enemies were, and diſcouraging one another; he ſuddenly ſteps in among them with this queſtion, *And how many*, ſaid he, *do you reckon me for*? Diſcouraged Souls, how many do you reckon the Lord for? Is he not an overmatch for all his Enemies? Is not one Almighty more than many Mighties?

3. Ponder the great advantages attending the People of God in an afflicted condition.

If a low and an afflicted ſtate in the World be beſt for the Church, then your dejections are not onely irrational but ungrateful: Indeed if you eſtimate the happineſs of the Church by its worldly Eaſe, Splendor and Proſperity, then ſuch times will ſeem bad for it; But if you reckon its glory to conſiſt in its Humility, Faith, Patience, and Heavenly-Mindedneſs no condition in the world abounds with ſuch advantages for theſe as an afflicted condition doth. The power of Godlineſs did never thrive better than in affliction, and never ran lower than in times of Proſperity; When we are left a poor and an afflicted people, then we learn to

trust in the name of the Lord. 4. Take heed that you observe the many precious mercies, which the people of God enjoy amidst all their trouble. What say you to Pardon of Sin? Interest in Christ? The Covenant of Promise? And Eternity of Happiness in the Presence of God after a few day are over? O that a people under such mercies as these should drop under temporal affliction. You are it may be cast back in your estates, but thereby furthered in Spirituals? Remember the Church hath Riches laid out of the reach of its Enemies: they make you poor, but not miserable.

What though an Abel *be killed in Love, and* Cain *survives in Hatred? A bloody* Dionysius *dy in his bed, and a good* Josiah *fall in Battle: For electing love hath distinguished though common Providence did not; and whilst Prosperity and Impunity slay the Wicked, even slaying and adversity shall benefit and save the Righteous.* 5. *Believe that howsoever the Church be plunged under the waters of adversity, it shall assuredly rise again. As sure as Christ arose the third day, notwithstanding the Seal and Watch that was upon him: so sure the Church shall arise out of all her troubles, and lift up its*

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victorious head above all its Enemies. The Bush may be in a flame, but shall never be consumed; and that because of the good will of him that dwelleth in the Bush. 6. *Record the famous instances of Gods care and tenderness over his people in former straits. Christ hath not suffered it to perish yet. For above these* 1600. *years the Christian Church hath lived in affliction, and yet it is not consumed: Many Billows of Persecution hath gone over it, and yet it is not drowned;* Hamans *and* Achitophels *have plotted its ruine yet still it hath been supported under or delivered out of all its Troubles? And is it not as dear to God as ever! Is not he as able to save it now as formerly?* 7. *Try whether you can draw some comfort out of your very Trouble.*

Surely this Trouble is a good argument of your integrity; Union is the ground of Sympathizing. If you had not some rich adventure in that Ship, you would not tremble as you do, when it is in danger, *Isa.* 57. 18.

Mr. *Thomas Watson.*

MR. *Thomas Watson*, To animate and encourage those that are under Persecution, does thus bespeak them:

Art thou under Sufferings? Thou hast an Opportunity to shew the valour and constancy of thy Mind; some of Gods Saints would have accounted it a great favour, to have been honoured with Martyrdom. One said, I am in Prison till I am in Prison; thou counteſt that a trouble, which others would have worn as an ensign of their Glory, even those who have gone only upon moral Principles, have shewn much constancy and contentment in their Sufferings.

Curtius *being bravely mounted, and in Armour, threw himself into a Gulf, that the City* Rome, *according to the Oracle, might be delivered from the Pestilence; and we having a Divine Oracle, that they who kill the body, cannot hurt the Soul, should rather suffer for the Truth, than the Truth suffer for us. The* Decii *among the* Romans *vowed themselves to death that their Legi-*

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ons and Souldiers might be crowned with the Honour of Victory. O what should we be content to suffer, to make the Truth Victorious! We who are Christians having made a Vow to Christ in Baptism, and so oft renewed it in the blessed Sacrament, should with much Contentation rather chuse to Suffer, than to violate our Sacred Oath.

Thus the blessed Martyrs, with what Chearfulness did they yield up their Souls to God? And when the fire was set to their bodies, yet their Spirits were not fired at all with Passion and discontent. Though others hurt the Body, let them not hurt the Mind through Discontent; shew by your Heroick Courage, that you are above those Troubles, which you cannot be without.

Mr. *James Nalton.*

MR. James Nalton, *endeavouring to fore-warn, and so to fore-arm the People of God for Sufferings, gives them this Admonition and Consolation.*

God hath sore and shaking Tryals to exercise his Church withal. Through ma-

ny Afflictions we muſt enter into the Kingdom of Heaven, and they that will live Godly in Chriſt Jeſus, muſt ſuffer Perſecution in one kind or other, in one meaſure or other; God ſees ſhaking is needful to awaken us; to ſhake us out of our Security, and to purifie and refine us. The hand of God hath been heavy upon the Proteſtant Churches of *Piedmont* and *Poland*. Oh the dreadful things that they have ſuffered! Why ſhould we expect Exemption? are we better then they? be fore-warned, that you may be fore-armed; lay in Proviſion for the day of Tryal, lay in a ſtock of Faith and Patience and Self denyal; gird on the whole Armour of God, that you may be able to ſtand. The Troubles and Tryals of Gods Church, and Choſen, though they may be ſharp, yet they ſhall be Short. *Nero*'s Tribulation was but ten days, *Rev.* 2. 10. *For a ſmall Moment have I forſaken thee, but with great Mercyes will I gather thee; in a little Wrath I hid my face from thee for a moment, but with Everlaſting Kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer, Iſa.* 54. 7, 8. *Therefore it ſerves exceedingly for the encouragement of the Godly.* Set againſt your

your preſent Affliction, the glory that it brings after, and againſt light Afflictions, a Weight of glory.

Mr. William Jenkyn.

MR. William Jenkyn, *Speaking concerning the Nature, of Error and Idolatry, how that it inclines men to cruelty; amongſt many other things hath theſe Words.*

They who are corrupt in their Judgement, go in the way of Cruelty. And after he had mentioned the Cruelty of Hereticks and Idolaters from the very beginning of the World, at length he comes down to the Savage Cruelty, and Barbarous Inhumanity of the Papiſts, of whom he thus ſpeaks:

But if ever the Spirit of Cain *breathed in any ſince his time, or if ever any wrote after* Cain's *Copy in Letters of blood, certainly they have been thoſe of the Papacy. How deſervedly may their head and Father the* Pope *be called a* Cain *in chief; and he is called the* Son of Perdition, *as being not*

only

only appointed to Perdition, but the Author of Perdition and Destruction. How evidently is his Anti-christian cruelty set forth by being drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, Rev. 17. 6. 1. *Papal Cruelty spareth not, pitieth not any degrees, Sex, Age, Condition of men opposing their Religion.* Alphonsus Diazius, (*another* Cain) *barbarously killed his own Brother* John Diazius, *because he was a Protestant. With what inhumane Cruelty have Protestants been compelled to discover for Slaughter, their dearest Relations, Parents Children, Brethren, Wives, to carry Faggots to burn their godly and painful Pastors! and* (*which might surpass belief among Heathens*) *Children have been constrained to set fire to their own Parents. And* Thaunus *reports that a certain Woman having fled to a place to shun the rage of her Enemies, being drawn out of it by them, was in the sight of her Husband shamefully defiled, and then was forced by some of them who ordered her hand, to give her Husband his death's wound with a drawn Sword. Horrid was that Spectacle of the Child, which sprang out of the Womb of a woman burnt at* Gernsey, *which being saved out of*

of the fire, was by the bloody Executioner caſt in again, becauſe it was a young Heretick. A Child of eight years old, was by them ſcourged to death for Religion, and a Boy under twelve years old condemned for the ſix Articles: Yea, Popiſh Cruelty forbears not either to bury quick (as one *Marion* was condemned to be buryed alive) or to unbury the dead, by violating of their Graves, digging out the Bodies, and burning them; thus they dealt with the Bodies of *Bucer*, *Fagius*, *VVickliff*, &c. How frequently hath Papal Power made Kings and Princes, Wolves and Tygers, one againſt another! And ſent forth Cutthroats and Villains with pardons, to Stab and Poyſon the Kings and Potentates of the Earth! Their lives (they hold) may be taken away, if the Pope hold them Excommunicate. *Emanuel Sa* affirms it lawful for one to kill a King, if the Pope have ſentenced him to death, though he is Lawful Prince: But *Mariana* gives direction how it may be done with the beſt Convenience; he thinks Poyſon to be the beſt Way, but that it be caſt upon the Saddles, Garments,

ments, Chairs of the Prince. And he further tells us, that if they who kill ſuch Kings ſhall eſcape, they ought to be Received as Noble Worthies; but if it fall out otherwiſe, that they loſe their lives in the Undertaking, that then they are a ſweet ſmelling Sacrifice to God and man, and that their Names ſhall be Illuſtrious to all Poſterity. This book of *Mariana* was approved by the Jeſuites. Its not Lawful (ſaith *Bellarmine*) for Chriſtians to tolerate an Heretical King, if he Labours to draw his Subjects to his Hereſy; and when the Pope hath paſſed Sentence upon a King, then after this publick Sentence, they generally affirm it Lawful for any to kill a King. So *Bellarmine*, *Gregory*, *Tolet*, *Swarez*, *Molina*, *Leſſius*, &c. Nor 2. doth Popiſh Cruelty leſs diſcover it ſelf in the Numbers, than in the Ranks and Degrees of thoſe whom they deſtroy for Religion. Theſe Popiſh *Cains*, deſtroy Multitudes of *Abels*. Infamous is the Cruelty of that Savage *Minerius*, the Popes Champion, againſt the *Merindolians*; he deſtroyed twenty and two Towns, and murdered the Inhabitants, whether they reſiſted or not; and when the men of *Merindol* flying from 's Army

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left behind them their tender Wives and Children, this Popiſh blood-hound practiſed all Villany and Cruelty upon them: The Town of *Cabriers* being yielded into his hands, he hewed thirty men in pieces; put forty feeble Women (ſome with Child) into a Barn full of Straw, cauſed it to be ſet on fire at the four Corners, and ſuch who got out he cauſed to be cut in pieces. In this one Town were thus mercileſly murdered above a Thouſand Proteſtants. In two Towns of *Calabria*, eight hundred Proteſtants were Murthered, Fourſcore whereof had their Throats cut one by one, yet ſo as that every one was left but half dead by the Executioner. In the *French Maſſacre* in thirty days, thirty thouſand were ſlain; And principally this bloody Diſpoſition of *Cain* diſcovers it ſelf in the cruel and Savage manner of murthering; *Minerius* (aforementioned) cut off the Paps of the poor Mothers of Sucking Children, and the Children looking from their dead Mothers were ſtarved to death. It hath been their practiſe to hold men in death ſo long as they could; inflicting (as it were) a Thouſand deaths in one, and making them ſo to dye, as to perceive them

themſelves to dye. *Joannes de Roma* uſed this torment to force the *Lutherans* to accuſe themſelves; he filled boots with boyling greaſe, and put them upon the Legs of thoſe whom he ſuſpected; and tying them backwards to a form with their Legs hanging down over a ſoft Fire, he examined them. Nor is the fiery Cruelty of thoſe who embrace falſe Doctrines, any ſtrange thing. The Erroneous in their Judgment may be left of God to apprehend ſo much truth, and weight, and worth in their Errours; that even that thing (Conſcience, I mean) which by its Light and Tenderneſs hinders others from Sin, by diſcovering it to them, and troubling them for it, may, being depraved by error, put people upon ſinful injuriouſneſs to others, and to think that they do God the beſt Service, when they they are moſt cruel to his beſt Servants.

To conclude, The Wiſdom of God is in nothing more manifeſted than in overthrowing Error by the weight of its own Cruelty and Rage; and in making Profeſſors of Truth multiply by Dying, and to overcome by being overcome.

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The Professors of Truth then have as little cause to be secure, as the Patrons of error have of being cruel. Never did the Light shine but the Wicked bark'd at it, if righteous *Abel* was murdered when there was but one *Cain*, what may he expect when *Cains* do so abound in Wrath and Numbers! Martyrdom came into the World early. The first man that died, dyed for Religion, and how careful should Christians be, that they leave not the Truth of God for fear of the Wrath of men? its better to dye fighting for it, than flying from it. How much sorer an Enemy is the great God, than a silly worm!

This may be a word of Comfort as well as Caution to all persecuted *Abels*. *Cains* do not so much strike at them, as at the truth in them, and professed by them. God will vindicate his own cause. Though the enemies are red with blood of Truths Champions, yet their great Captain will one day appear, in Garments made red with the blood of their Enemies, whom he will tread in the Winepress of his Wrath; and the blood of every *Abel* cryes with a loud voice for Vengeance, which will never give rest

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to the righteous Judge, till all thoſe that are not willing to become the friends of his Truth, become his foot-ſtool for riſing up againſt it.

Mr. James Janeway.

MR. James Janeway, *That worthy Miniſter amongſt his motives to encourage to acquaintance with God, he gives this for one, that God hath a ſympathy with his people in their Afflictions.*

He is (ſaith he) a ſympathizing friend, it goes to his heart, when any injuries are done to any of his; when his friends are wronged, it toucheth him to the quick. *He is tender of them, as the Apple of his eye,* Iſa. 63. 6. In all their afflictions he was afflicted, and the Angel of his Preſence ſaved them: in his love and in his pity he redeemed, and he bare them and carried them all the days of old. How oft do you read of ſtrange pity in the Book of *Judges*, when they had by their own folly more than once brought themſelves into Calamity? How do his Bowels yern over

ver them? And when any of his are groveling under Tryals, how many Cordials are prepared for them? If you ſhould ask *Pharoah*, he would tell you that it is a dangerous thing to wrong Gods friends: Why elſe doth God lay about him with ſo much indignation, when they are oppreſſed. *Yea for their ſakes he rebukes Kings, ſaying, Do my Prophets no harm*; if they do it, be it on their Peril. How did he bear the afflictions of his people *Iſrael* in *Egypt*?

Did he ſtand ſtill as if he were unconcerned? Did he ſhut his eyes and not ſee? Or did he ſtop his ears to their cryes? No, no, he ſees, he ſees the Sufferings of his in *Egypt*. And that both his enemies & friends too, ſhall know, the one to their comfort, the other to their coſt, *Exod.* 3. 7. How doth he awaken for their help, and gird on his Sword upon his thigh, and march out with Fury? How doth he cloath himſelf with vengeance as with a robe, and brandiſh his glittering Sword, & ſheath it in the heart of his & their enemies. Wherefore is it that God hath ſo many controverſies with *Edom*, *Ammon*, and *Amaleck*? Why doth he muſter up his forces with violence againſt *Babylon*?

Whoſe

Whoſe quarrel doth he engage in? What was the ground of that war? If you read over all the Indictments before this great Judge, you will find this a common one, their hatred of his people.

Another motive to acquaintance with God, which he gives in the ſame place is this: That God is a preſent friend, and he enlargeth upon it thus: How oft have the Children of God been clapt up in a Dungeon, not onely from the light, but from the knowledge of their dear acquaintance? But now God is ſuch a friend, who cannot, who will not be kept out from his by Walls of Braſs or Bars of Iron, he will find out his friends, and be with them in ſpight of all the powers of Hell. O how reviving are his Viſits? What Cordials doth he bring along with him? This is that which makes the people of God ſo very cheerful; was that a Priſon or Heaven, where thoſe Martyrs were ſinging Hallelujahs? When they were loaded with reproaches, and Irons, and Chains, counted the troubles of the Nation, mad men, Hereticks? The caſe is clear; the ſight of this friend made them think their Chains Gold, and their Priſons liberty, *Iſa.* 43. 1, 2. *O Iſrael I have*

have redeemed thee, (ſaid God) *when thou paſſeſt thorow the Fire I will be with thee. Who was with the three Children in the firy furnace? with* Daniel *in the Lions Den? was it not this friend that I am ſpeaking of?*

Chriſt ſympathizeth with his Suffering Saints; in all their afflictions he was afflicted, and the Angel of his preſence ſaved them. Chriſtians, ſuffer when and where you will, Chriſt ſuffers then and there with you Had Perſecutors eyes, they would ſee this, and they would be affraid of this. If we periſh, Chriſt periſheth with us, could *Luther* ſay. Suffering Saints, Chriſt ſo loves you as that he ſuffers with you; are you in Dungeons? Chriſt is there too. Are you with *Job* on the Dunghil? Chriſt there ſits by you; every drop of Blood you ſhed, goes to the heart of Jeſus Chriſt. The Baptiſm of afflictions wherewith you are Baptized is Chriſts; Surely he rather ſuffers in you, than you for him, or if you will ſay you ſuffer for him, yet know he ſympathizeth with you in thoſe Sufferings.

5. Chriſt ordereth all the Sufferings of his Saints for quality, quantity and duration. 1. For quality, Chriſt orders to ſome

ſome mockings, Bonds, Impriſonments; to others ſtoning, ſawing, killing with the Sword. Chriſt tells *Peter* by what death he ſhould glorify him. 2. For quality *Thou telleſt my wandrings*; he means his Wandrings, whilſt he was perſecuted; ſuch wandrings as the Apoſtle means, *They wandred about in Sheepsskins and Goat-skins, being deſtitute, afflicted, and tormented.* *David* muſt not wander a ſtep more then Chriſt would. Nor do Saints weep a Tear, nor bleed a drop, bear a ſtripe more, than Chriſt Numbers out. 3. for Duration, he orders that too; *Ye ſhall have Tribulation ten days.* The *Gentiles* did tread the holy City under foot forty two months, the VVitneſſes lye in the Streets three days and a half, So many days, months, years, Chriſt orders all.

6. Chriſt often gives to Saints glorious Viſions in their Sufferings: was it not thus with *John* and *Stephen*? and how many Martyrs have ſpoke of ſuch Spiritual Viſions, Viſits, incomes, which they have had in Priſons, the like of which they never found or felt at other times? We have our Rings, Jewels, Chains, Net works to our children if they be in pains,

pains, which we lock up in Cloſets and in Cabinets at other times. Chriſt gives Cabinet comforts and diſcoveries to his Members in Priſons and Dungeons, of which many have had ſweet and gracious experiences.

7. *Chriſt rewards all the Sufferings of his Saints: To you that have continued with me in my Temptation, I appoint unto you a Kingdom, as my Father hath appointed unto me*, Luke 22. 29, 30. For our affliction which is for a moment, worketh for us a far more exceeding weight of Glory. 2 *Cor.* 4. 16. Bleſſed is the man that endureth Temptation, for when he is tryed he ſhall receive the Crown of life. *Terrours are trading with God for Glory ſaid* Gardius. *And Perſecutors are my Fathers Goldſmiths* (*ſaid* Barnard) *who are working to add Pearls to the Crowns of Saints.* Chriſtians; comfort your ſelves with theſe words.

Dr.

Dr. *Thomas Goodwin.*

DR. Thomas Goodwin, *Speaking of Gods Speaking peace to his People: hath theſe VVords of Encouragement concerning the Church in a Diſtreſſed and afflicted Condition.*

Is the Church, ſaith he, in Diſtreſs? he can redeem it with a word. *A word ſpoken to* Cyprus *his Heart did ſet them in their own Land again*; ſo you have it expreſſed, *Iſa.* 44 26, 27, 28. *God hath ſaid to the Cities of* Judah, *&c. You ſee his manner of doing it, it is a word ſpeaking; He ſays to Jeruſalem, Be built; and though there be great Impediments in the way, he will ſay to the deep, be dry, that his People may paſs over; he dryed up a whole Nation, a Sea of People, namely the* Babylonians, *to make way for this Deliverance.* And when they are conquered, and *Cyrus*, a new King comes to have the Sway of things, God ſpeaks to his heart alſo; That ſaith of *Cyrus*, He is my Sheepherd; and cauſeth him to ſay to *Jeruſalem*, Be thou

thou built. Therefore go to him, and truſt in him in all the Diſtreſſes of the Church, as the Church alſo did, *Pſalm.* 44. 4. *Thou art my King, command deliverances; a Mandamus from God doth it, and will do it at any time.* One Reaſon hereof he gives is this:

1. If we conſider (ſaith he) who this God is, that is to ſpeak peace, I will hear what God the Lord will ſpeak, he is the Lord, and therefore able to ſpeak what pleaſeth him; he is peculiarly the God of Peace, and therefore willing to ſpeak peace. Now, when it is ſaid, he is the God of Peace, and the God of Comfort, the meaning is, he is full of it, infinitely full of it, and out of the abundance of the heart the mouth ſpeaks: Thoughts of Peace and Love to his, do boil within him, as hatred or Malice doth in a Malicious man towards his Enemy, So as he cannot forbear expreſſing it towards him; that as *David* ſays *his thoughts did burn within him, and at laſt break forth; So in God, I know the thoughts that I think towards you,* (ſays he to them of the *Captivity,*) *Jer.* 29. 11. They are thoughts of peace. And 2. Beſides that theſe his thoughts of Peace are taken up of him-

ſelf, ſo his Son alſo hath beſpoke peace for us; and therefore God will ſpeak it. Even as *Joſeph* though he ſpake roughly a while to his Brethren, yet could not in the end contain, *Gen.* 15. 1. So nor God. A ſecond reaſon he gives is this.

Secondly, (ſaith he) let us conſider, who they are to whom he is to ſpeak it, they are his people as the Text hath it. They are his people, that is the reaſon given, 1 *Sam.* 12. 22. He will not caſt off his people, as *Eſa.* 63. 8, 9. When they rebelled he was wroth, yet he ſaid, ſurely, they are my people, ſo was I their Saviour, and although ſome differences may ariſe betwixt God and them, there is a natural *copyn* in the Lord, that moves him in the end to ſpeak peace to them: as the Dumb Son of *Cræſus* when he ſaw his father like to be killed, though he had never ſpake before, yet then out of an impetus of ſpirit, the ſtrings of his Tongue were unlooſed, and he cried out to the Murtherer, kill not King *Crœſus*; ſo when the Enemies of his Church is ready to devour his people, and Satan is ready to ſwallow his Children up in diſpair, then *Gods Bowels* work within him, and he can hold no longer, but *crys*, ſave my Child,

ſave

ſave my Church. Is *Ephraim* my pleaſant Child, ſays God, *Jer.* 31. 20. well, though I ſpake againſt him, yet my Bowels are ſtirred for him. I will ſurely have mercy upon him.

Mr. *Iſaac Ambroſe.*

MR. Iſaac Ambroſe *in that part of his diſcourſe concerning the Sufferings of the Godly, wherein he exhorts them, both to be thankful for their Sufferings, and rejoice in their Sufferings, and he beſpeaks them thus.*

Be thankful to God for Afflictions. 1 *Pet.* 14. *If ye be reproached for the Name of Chriſt happy are ye, for the Spirit of Glory and of God reſteth on you.* As *Noahs* Dove hovered over the Water and found no place where ſhe could reſt her foot on, until ſhe returned into the Ark; So doth the Spirit of God as it were hover over the Souls of men, it wanteth reſt, and when it ſees a Soul ſuffer for the Truth, there it lights, *the Spirit of God and of Glory reſteth upon you.* And thus having exhorted

horted them to thankfulneſs for Sufferings he ſubjoins an Exhortation to Joyfulneſs in Sufferings.

Let us with joy draw Waters out of the Wells of Salvation. Let us comfort our ſelves in our Suffering Condition, Methinks I hear ſome Suffering Saint ſigh and ſay, *Lam.* 1. 2. *I weep ſore in the night, and my Tears are on my Cheeks, all my friends have dealt Treacherouſly with me. I ſtand for Chriſt, but none ſtands by me, I own him, but none owns me. Bleeding Chriſtian bear up, though men forſake thee yet Chriſt will own thee, though men as ſwallow-ſhallow friends do leave thee in the winter of affliction, yet Chriſt as a conſtant friend abides: it is thy glory that thou ſuffereſt for Chriſt, rejoice as* Paul *did in thy ſufferings. Know this for thy comfort, that thou that ſuffereſt with him, ſhall alſo reign with him: in the mean while what ſweetneſs doſt thou feel from Chriſt, it is thy priviledge, and ſurely thou mayeſt, I hope thou doſt expect more than ordinary ſweetneſs from thy Saviour. Seeſt thou not Heaven clear over thee? doth not Chriſt lead thee gently? the Cup in thy hand, though it taſte bitter to the Fleſh, doth not the ſpirit make it ſweet? whats that in the bottom of thy*

bloody

bloody Cup? is it not love. Are not thy draughts of ſufferings ſweeter and ſweeter? what glory is that, which reſts upon thee? is not Chriſt with thee in the Fire? and doth not he paſs with thee through the water? in this thy ſtorm of wind, and rain doth not the Sun ſhine? Ah could I have his preſence, I ſhould ſlight Perſecutions did I but enjoy the leaſt of his love, I could triumph in the flame of their wrath. But ah, alas wo. Hark ſoul, Chriſt cannot be long away, he comes leaping over the Mountains, ſee how the Clouds flee away: Surely the Sun will ſhine preſently, he cannot be long away, thy very Sin ſhall not, therefore thy Sufferings cannot ſeperate betweeen him and thee; Why ſayeſt thou O Jacob, and ſpeakeſt O Iſrael, my way is hid from the Lord, haſt thou not heard? haſt thou not known the everlaſting God, the Lord, the Creator of the ends of the Earth? he fainteth not, he giveth power to the faint, Iſa. 11. 27, 28. Sing ye Sufferers, rejoice ye Priſoners of hope, the Lord whom you look for, and long after he is with you he cannot be abſent from you. Chriſt is in your Priſons (though it may be you are not aware of it) however caſt not away your confidence, for he that ſhall come

'tis spoken to Sufferers, Heb. 10. 35. *Consider of these particulars.*

1. Christ is especially present with his Suffering Saints, thus run the Promises. *Fear not O Israel, when thou passest through the water, I will be with thee, when thou passest through the Fire thou shalt not be burned*, Isa. 43. 1, 2. O what sweet promises, what Flagons of Wine are these to comfort the distressed Soul! As *Cæsar* said to the trembling Marriners, be not affraid, for you carry *Cæsar*. So I may say to poor Persecuted, Afflicted Christians, for he that is your King is in you, and with you. Upon this ground *David* comforted his Soul; *Though I walk through the valley of the shadow of Death I will fear no evil, for thou art with me, thy Staff and thy Rod they comfort me*. When *Paul* was bereaved of his sight, then (as some conceive) he was wrapt into the third Heaven, and heard those words from Christ. When *Stephen was* at the Bar, and the shower of Stones was ready to fall down upon his head, then he saw Heaven it self open, and the Son of Man standing at the Right-hand of God. When the three Children were in the Furnace, Christ was there to make the fourth,

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I saw four men loose walking in the midst of the Fire, and th Form of the fourth is like the Son of God. Dan. 3. 25.

2. Christ is not onely present but supportingly present with his in their Sufferings. *Thou art with me saith* David, *thy Rod and thy Staff they comfort me.* Though all men forsook *Paul* when he was to answer before *Nero*, notwithstanding, said *Paul, the Lord stood by me, and strengthened me.*

3. *Christ gives his Saints cordials suitable to their Sufferings, they shall put you out of the Synagogues saith Christ, and kill you, first that he said they should put you out of the Synagogues, now suitable to this, Christ told them* that he went to prepare Mansions for them in his Fathers house, 2. they shall kill you (said he) suitable to this Christ tells them that their lives should *be* as sure as his, *Because I live ye shall live also.*

4. Christ sympathizeth

Mr.

Doctor *Jacomb.*

DOctor *Jacomb* ſpeaking concerning pleaſing of God, by way of application hath theſe comfortable expreſſions.

You may ſuffer, ſaith he, (ſpeaking to thoſe that endeavour to pleaſe God) but when you ſuffer, the Father will not leave you. Pleaſing of God doth not ſecure a man from ſuffering from men: Nay, ſometimes it rather expoſes a man to ſuffer from men, but now though it doth not prevent Suffering, yet it takes away the ſting and venom of Suffering, it makes it to be like Samſons *Lyon, when it was ſlain he found honey in the Belly of it; Oh! the Preſence of God in the time of Affliction is exceeding precious, it turns gall into honey, thorns into Roſes.*

If God be with you all will be well. If God comes when the Croſs cometh, the weight of it ſhall not hurt you: What is a Priſon when God is there? My friends ſo long as God doth not leave you it will be well; therefore do not fear, be not dejected or diſcouraged, *Iſa.* 43. 1, 2. *Fear not, O* Jacob, *why*

why ſo, When thou paſſeſt thorow the water, I will be with thee, *it is not a Priſon, but a Palace where God is; they that do the things that pleaſe God, God will never leave them: O bleſs his Holy Name.*

Mr. *Nathaniel Vincent.*

MR. Nathaniel Vincent *in a Sermon he Preached after his enlargment, amongſt many other weighty and material things diſcourſeth on theſe two heads,* 1. *that it hath been a very uſual thing for Miniſters to be Impriſoned.* 2. *That if they are Priſoners it ſhould be for Chriſt, and not for evil doing. Concerning the firſt of theſe he ſpeaks thus:* Jeremiah *the Prophet was Impriſoned,* Jer. 32. 2. *He that was more than a Prophet* John the Baptiſt *had the ſame meaſure. 'Tis ſaid, that* Herod *to his other evil deeds added this above all, that he ſhut up* John *in Priſon. The Apoſtles alſo were laid hands on, by the Chief Prieſt and thoſe that were with him,* and put into the Common Priſon, Acts 5. 18. *Becauſe they wrought Cures upon the Bodies, and Preached Salvation to the Souls of men.*

And amongst other reasons why God suffers his Servants to be Imprisoned, he gives this for one:

To raise in the peoples hearts an esteem of Ministry and Ordinances; that the contempt of Godly Ministers has been a great Sin, for which God hath had a Controversy with England, *cannot but be granted: For this Sin is plainly written in the Severities which are Executed against them, by which they have been driven into Corners. God suffered such things to come to pass, that his Ministers may in love be the more highly esteemed, the light of the Gospel is by many chiefly desired when there is an Eccliplse of that light. When you want spiritual priviledges, their worth is better apprehended: therefore the Lord suffers a scarcity; that the appetite of Souls being recovered, a Famine of the word may be prevented. When you have been for a season without Ordinances, oh then they will be prized, Psal. 27. 4:* One thing have I desired of the Lord, *&c. and upon the second head, to wit, that if they are Imprisoned it should be for Christ and not for evil doing, he gives this for a reason.*

If Ministers are Prisoners of Christ, he will be sure to visit them. As his withdraw-

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ings are doleful, ſo his viſits are exceeding refreſhing; Though the place be a Den, a Cave, a Dungeon; the preſence of the Lord can tranſfigure it, as it were, ſo that they ſhall ſay, it is good for us to be here. If Chriſt come and ſpeak peace by his ſpirit, and as he did to his Apoſtle Paul, *ſay, be of good cheer; If he ſay my Brother, or my Siſter, know this to thine everlaſting conſolation,* That my Father is thy Father, that my God is thy God, *John* 20. 17. *Preſently the Soul will cry out, and that with ſufficient reaſons, Kings and Emperours I envy not your high eſtate; your Crowns and Scepters, I deſpiſe them all in compariſon of the comfort and pleaſure wherewith my Bonds are ſweetned. And preſſing this point by way of exhortation; he expreſſeth himſelf thus.*

Let me exhort you to cleave to the Lord, whatever it ſhall coſt you. Thus *Barnabas* exhorted the Saints at *Antioch, that they would cleave unto the Lord with purpoſe of heart.* Your Souls will be ſecured; *an Inheritance thats incorruptable, undefiled and fadeth not away is promiſed.* Let this therefore be the thought of thy heart; Liberty is deſirable, but Chriſt is more deſirable; Relations are

dear

dear and ſo is a good name but Chriſt is dearer, life is ſweet, but Chriſt is ſweeter. But I muſt needs mention a third point which he handles in that ſame diſcourſe, which is this, that it is no diſgrace but a honour and Glory to be impriſoned for Chriſt: two of his reaſons alſo I will here ſet down for the encouragment of ſufferers for Chriſt. The firſt is: The Glory of Chriſt, for whom they ſuffer, he is called the Lord of Glory. 1 *Cor.* 2. 8. as to his divine nature he is Styled the brightneſs of his Fathers Glory, and the expreſſe image of his perſon. *Heb.* 1. 3. *and conſider him as God man, he is highly exalted, and hath a name given him above every name, to which every knee muſt bow: that is, to his power and authority one way or other ſhall be ſubject.* Now ſuch a glorious Lord doth ennoble ſufferings that are undergone for him: 2 The Spirit of Glory reſting upon them. 1 *Pet.* 4. 14. *If ye be reproached for righteouſneſs ſake happy are ye, for the Spirit of Glory and of God reſteth upon you.* The Holy Spirit is here called the Spirit of Glory, becauſe he aſſures of that Glory which is promiſed to a perſevering beleever; becauſe he gives in that grace, which is

Glory

Glory begun; and becauſe he erables to ſuch an Holy magnanimity, and braveneſs of carriage as is beautiful and glorious in the eyes of beholders, and often times marvellous to enemies themſelves. The ſame Author in a diſcourſe upon the ſecond Chapter of Rev. vers. 10. *ſpeaks thus*: The tribulation of believers (*ſaith he*) will not laſt always; after ten days that is a ſhort time. Ye ſhall have tribulation ten dayes. The Holy Ghoſt reckons by days. Ten days is put for a few days. The arguments to confirm this Doctrine are theſe. 1. One ſhall be drawn from the deſire of Chriſt the head to have his members with him, therefore they ſhall not long be abſent from him; & when they are with him no troubles at all ſhall be their companions. Chriſt in the days of his fleſh prayed thus. *Joh.* 17. 24. *Father I will that theſe alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me, for thou lovedſt me before the foundation of the World. Chriſt is now gone to his Father and he hath prepared manſions for the Saints, and thoſe manſions ſhall not be long empty; believers groan to be cloathed upon with their houſe from Hea-*

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ven to be abſent from the body and to be preſent with the Lord. The Lord Jeſus deſires and prayes for their company. Surely before long thoſe who are ſo mutually deſirous of each other will come together:

A ſecond argument ſhall be drawn from the ſhortneſs of the tryumph of the Saints adverſaries God will quickly cut aſunder the cords of the wicked, that plow upon *Sions* back and make long their furrows. I have ſeen ſaith David the wicked in great power, and ſpreading himſelf like a green bay tree; yet he paſſed away and lo, he was not, *yea I ſought him, but he could not] be found*; his great power which he abuſes to oppreſs and trouble the Saints and himſelf too ſhall quickly paſſe away cruelty doth ripen them apace for vengeance.

3. A third argument ſhall be drawn from the ſhortneſs of the Saints continuance in the vale of tears. The thoughts of death may be refreſhing to the Saints. Death is their laſt enemy; after Death no enemy can moleſt them.

4. A fourth argument ſhall be drawn from the Saints immediate entrance into reſt upon their diſſolution. The Apoſtle

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joyns being diſſolved, and being with Chriſt together, and ſpeaking of believers in the general, he ſays. 2 *Cor.* 5. 1. *for we know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the Heavens.* The Spirits of juſt men immediately upon their Separation are made perfect, perfectly free from ſin and miſery, which while united to the body they were loaded with. Then by way of application: Is the tribulation of the Saints ſhort? then let not Patience be weary. The benefit of affliction and the nearneſs of your reſt ſhould induce you to ſuffer with cheerfulneſs. Is the tribulation of the Saints ſhort? then ſee the difference between the Saints and ſinners. What is it to have tribulation ten days, and then to triumph in the preſence of God and of the Lamb for ever? another Doctrine of encouragment to thoſe, that remain faithful unto the death and fall not away from Chriſt for any tribulations or afflictions that they undergo in the World for his names ſake, is this: Upon thoſe that continue faithful unto death; Chriſt will certainly beſtow a crown of life and immortality upon you. If the

eye

eye were more open, and ſtrong ſighted how would this crown gliſter and Shine? what a vehement inducement would it prove to perſeverance? and in the application of this poynt thus he ſpeaks: Let this crown of life he made uſe of to fence thee againſt the Devils temptations. *When the Devil tells thee of eaſe and gain and pleaſure, which ſin will afford, reply, come O thou lying and deceitful Spirit, put thy eaſe, and gain, and pleaſure into one ballance of the Sanctuary, and I will put the crown of life and Glory into the other, and what is ſinful eaſe to the Saints reſt? or the gain of Gold to the Saints Glory? or pleaſures of ſin for a moment to eternal rejoycing? Let this crown of life make you long for your Lords appearing. Oh cry unto him that the wheels of his chariot may make greater haſte. Long for the time when the Heavens ſhall break a ſunder, and the faireſt of ten thouſand ſhall ſhew his face through the clouds, and ſit upon his great white throne to judge the World in righteouſneſſe: And Oh what a Spectacle will it be to behold the head and all the members together.*

Mr.

Mr. *Thomas Vincent.*

MR. *Thomas Vincent* that very able and zealous and yet meek and humble-Spirited ſervant of Chriſt, lately deceaſed, Brother to him that is yet alive in his diſcourſe concerning Chriſts appearing in judgment, he repreſents to the eye of faith Chriſt as allready come to judgment, and araigning the ſeveral ranks and degrees of malefactors, and amongſt others theſe two, the Scoffers at Religion and the perſecuters of the people of God: he brings in Chriſt as preſent in judgment ſpeaking to them thus.

Firſt. *Come forth all ye Scoffers at Religion, and the zealous profeſſors thereof; who taught and ſpake of religion, as if it had been a cunningly deviſed fable, and of Holy and humble Chriſtians, as if they were mean Spirited, fooliſh and contemptible people, and have uſed the name of a Saint in deriſion, and proverb of reproach. Have you the ſame mind now that religion was but a fancy? is your Reſurrection and my appea-*

pearance but a fancy? is your punishment eternal in Hell like to be but a fancy? Had you not a sure ground and bottom for your faith in the Scriptures? could you have desired more reasonable evidence of things done before your age? could you laugh at Scripture threatnings; and can you laugh now you are come to execution? could you contemn Gospel promises; and are they so contemptible now in your eyes; when now you see the accomplishment of them before you? against whom was it that you opened so wide a Mouth? whom was it that you did flout and scorn? what? my Disciples, Because they were meek and humble, and did not take the pleasures of sin with you, and were strict in their profession and conversation? What think you of them now? were they so mean Spirited and contemptible? Were they so fooliſh, which made so wise a choice? did they well or ill in staying till this time for their happiness? look on the persons now whom you have scorned and thought unworthy of your company; was it so ridiculous a thing to be a Saint as you imagined? was not shining with them in Glory at all desireable? would not you be glad to be numbered amongst them now?

now? Why do you not laugh and ſneer at the Saints now? *Yee fools and blind Sots do you know what you ſcoff at? Could you ſee no excellency in holineſs; and the divine nature, in my image, which was engraven upon them? Did ever any man of underſtanding laugh at the light of the Sun? They were lights in the dark World where they lived; what, mock at holineſs? hereby you mocked at God himſelf, who is infinitely glorious in this attribute, and hereby diſtinguiſhed from all his Creatures; vile wretches! take them Devils, bind them hand and foot.* Then he immediately brings in Chriſt *araigning perſecuters and ſpeaking to them in this manner:*

Come forth all ye perſecuters of my Diſciples; was it not enough for you to mock them; but muſt you perſecute them too? was it not enough to perſecute them with the tongue, but muſt you perſecute them with the hand? what could you betray them like Judas for a piece of money, or out of malice, which was worſe? Could you diſturb them in their Service and Worſhip of me when they were praying for your converſion and Salvation? Could you ſeek the ruine of ſuch as were the beſt friends of your Souls?

Souls? Could you hale and drag them to priſon, who endeavoured to keep you out of the priſon of Hell! when you never received injury from them; Could you be ſo injurious to them? Do you know whom ye perſecuted? It was me, it was me whom ye perſecuted when ye perſecuted my Diſciples; it was me, whom ye wound throed their ſides; it was me you betrayed in betraying them; it was me ye impriſoned in impriſoning them; it was me ye ſpurned at in lifting up the heel againſt them; and did you ever think to proſper in this way? *You, you have been above all other perſons upon the earth my profeſſed enimies, and moſt like your Father the Devil; come ye Wretches gird up your loyns like men; gather your forces together; put on ſtrength and courage if you have any; and lift up your hand if you dare againſt me; do you find ſtrength to fail you now, and your forces too weak to make reſiſtance? And were you ſo fooliſh as to engage in Battel, where you might have known, you ſhould certainly be conquered at the laſt?* Doth your courage fail you upon the ſight of the Captain? and ſhould you not have been afraid to hurt my anoynted ones, my liſted Souldiers?

diers? you ſerved the Devil and fought under his banner againſt me and mine, and can he deliver you now out of mine hand? can he defend you againſt my rage and fury? or would he do it, if it lay in his power? had you ever more ſpight and malice againſt my people, then the Devil hath againſt you, in ſetting you about perſecution work? *Did not he deſign your ruine hereby? Did not he think on this day, and on purpoſe drew you to this ſin, that you might be the more horribly tormented?* And doth not he with his angels wait now for you, that they may drag you unto torments. Take them Devils, bind them hand and foot. Thus he flaſheth lightning in the faces of the perſecuters of the people of God, and foretels them their doom with a great deal of power and divine Authority.

But as he was a Boanerges, a Son of Thunder in denouncing of vengeance againſt cruel Perſecuters ſo he was a *Barnabas* a Son of conſolation to Afflicted Perſecuted Saints: therefore I will add a word of encouragement which he ſpeaks to Saints in the concluſion of that ſame diſcourſe: for unto thoſe terrible Thunder claps of Threat-

Threatnings and Denunciations of Wo and Vengeance against the Enemies of God, he ſweetly ſubjoyns this Word of encouragement to Suffering and Croſs-bearing Chriſtians.

Rejoice Believers, and take comfort, though you are ſcorned by ſome, and accounted as the off-ſcouring of the earth you are reproached and vilified by men here, but all your reproaches, eſpecially thoſe which you have born for the ſake of Jeſus Chriſt, ſhall be wreathed into a Crown, and make you the more glorious in heaven, there you ſhall not be diſgraced, but ſhall ſhine like ſo many Stars or Suns in the Kingdom of your Father.

Mr. Charnock.

MR. *Charnock*, That Late Eminent Miniſter, in diſcourſing of the Providence of God towards his people, how that he hath uſually brought them very low before he hath delivered them, hath many comfortable words which are very applicable to the preſent afflicted con-

condition of the Church of God.

The *Iſraelites* (ſaith he) were not ſaved, till they were put between the Sea, Hills and Forts, that their deſtruction was inevitable unleſs Heaven relieved them, *Pharoah reſolved* to have his will, and God reſolved to have his; but he let him come with his whole force and open mouth at the *Iſraelites* Backs, and then makes the waters his Sepulchre, Pſal. 12. 5. *For the oppreſſion of the poor, for the ſighing of the needy, Now will I ariſe ſaith the Lord, I will ſet him in ſafety from him that puffeth at him.* Now this is the time I watched for, as fitteſt for my own glory and their ſafety. Then God overthroweth his enemies, when they ſeem to have got the Goal with the Ball at their foot. And God doth hereby glorify himſelf, that is a ſeaſon when Gods mercy will be prized, his power admired, his wiſdom adored, his Juſtice cleared, 1. God glorifies his power, the greater the malice againſt the Church, the weaker the Churches ability to help her ſelf, the more is the power of God magnified in their deliverance.

Had not the Diſciples been in a great Storm, ready to be caſt away, and Chriſt alleep

asleep, they had not seen such visible marks of the extensiveness of their Masters power. Had God brought *Israel* out of *Ægypt* in the time of the Kings, that were friends to them from a kindly remembrance of *Joseph*, there had been no Character of a Divine Power, though there had been of a Divine Truth apparent in the case; but he set apart that time for their deliverance when he was to contest with mighty opposition from the whole Body of the *Egyptian* Nation, who had forgot *Joseph*, their great Benefactor. When the *Jews thrust* Christ out of *Nazareth*, led him to the brow of the Hill, and where ready ro cast him down, then & not till then he frees himself out of their hands. As Christ dealt thus for himself, so he deals for his Church in all Ages.

2. God glorifies his Wisdom. The Physitians skill is best evidenced in Mastering a desperate Disease. He raises the Trophyes of his wisdom upon the subtil devices of his enemies.

3. God glorifies his mercy; Had God stopped *Pharoah* at his first march, by raising some mutiny in his Army, his mercy to his people as well as his power against

againſt his Enemies had not been ſo conſpicuous: The more deſperate dangers are, the fitter Subject for the advancement of Gods Kindneſs.

4. God glorifies his Juſtice. There is a meaſure of wickedneſs which God ſtays for, which muſt needs be an object of his Juſtice, Pſal. 2. 3, 5. Then ſhall he ſpeak to them in his wrath and vex them *&c.* When they did caſt away his Bands and cords from them, verſe 2. When the grapes of wickedneſs are thus fully ripe, then is Gods time for the honour of his Juſtice to caſt them into the Winepreſs of his wrath. And after he declares that thoſe deliverances as they make for the manifeſtation of the glory of God, ſo alſo for the advantage of his people, amongſt other advantages he mentions theſe two one of which is this:

Hereby (ſaith he) God doth encourage and give an argument for Prayer. The time of the Tempeſt was the time of the Diſciples praying to Chriſt. The Spirit of Prayer upon the Church is a preſage of their adverſaries ruine. When God ſought to deſtroy the enemies of *Jeruſalem* he poured upon them a ſpirit of grace and ſuppiication, *Zach.* 12. 9.

2 By this means he fits them for a holy reception of the mercy intended; humility like the Plow Fits for receiving the Seed of Mercy.

Mr. *Newcomen.*

MR. *Newcomen* ſpeaking concerning the depoſition of himſelf and many other worthy Miniſters, ſpeaks thus. *I would, ſaith he, adviſe you and intreat you, that we may all of us lay to heart, this preſent diſpenſation of God towards us, and the Nation in this reſpect, that we may be ſenſible of it. I remember when I was young and my famous Predeceſſor, Mr.* Rogers, *was taken off from his Miniſtry in this kind, though but for a few weeks, theſe Parts were wonderfully ſenſible of that Providence, and laid it to heart; and were much in Humiliation and in Prayer; and I think I may ſay, they received an anſwer again within ſome weeks. Now Brethren though he was worth ſome hundreds of us; yet now it is not the laying by of one man, but of multitudes, fifty in one place, and threeſcore in another; and four-*

fourſcore in another, and this is not by a ſingle Biſhop, but by an Act of Parliament, which makes the Wound the wider, and the more uncapable of cure; ſhall ſo many Burning Lights be quenched together? So many Wells of the water of Life be ſtopt up together? and you not lay it to heart? I beſeech you conſider and be ſenſible.

2. In the deepeſt and ſaddeſt ſence you have of this Providence of God; watch over your own Spirits, that you lay the blame of it no where ſo much as upon your ſelves. Blame none ſo much for this as your ſelves. Some blame the times and charge it on their iniquities; others are apt to blame us Miniſters. Might my advice take place with this people, I would deſire that every one of us might lay the blame no where ſo much as on our ſelves, for certainly we have procured theſe things to our ſelves, I find our Predeceſſors the Martyrs when by a Law Religion was changed in the Nation, and Idolatry ſet up, they laid the blame not on the Law makers, but on themſelves, and their own hearts. One of them ſaith all this is come upon us becauſe we did not love the Goſpel; we were Goſpellers in lip, but not in life; much more doth it become us, whoſe Suffer-

ings

ings are far leſs, to blame our ſelves more, then we blame any others.

My third advice is this, and I beſeech you take it in love, for it is out of love that it is given you; if you ſhould perceive at this time a difference in opinion and practiſe among us, that are the Miniſters of the Goſpel in this Nation; ſtanding and ſticking at things that others can digeſt, and do; and others doing things, that ſome of their Brethren cannot come up unto. Be not offended, thus it hath always been from the beginning, it is no new thing. Thus it was in King Edwards *days.*

If there be any of Gods Servants that are Learned Holy and Faithful, that do now for the enjoyment of their Miniſtry, yield a Conformity to all that is enjoyned, I doubt not but many of them are grieved, and we who cannot come up to this, are grieved that we cannot come up to it. It hath been all along a merciful Providence of God, that when ſome of his Servants could not ſatisfy their Conſceiences, and come up to the things that have been impoſed upon them, wit hout injuring their Conſciences, yet others have had a greater freedom given them that they could yield, and if it had not been ſo, what would have become of the people of God. Therefore in

thoſe

those things acknowledge there may be some Providence of God for good to you in it.

4. *My fourth advice* I *shall deliver to you is that of the Holy man and Martyr of God, Mr.* Bradford *in his Letter to the City of* London, *saith he, let us heartily bewail our sins and repent of our evils, let us amend the evil of our lives, let us every one be diligent in Prayer, and attend with reverence on the reading and hearing of Gods Holy Word, let us reprove the works of darkness, let us fly from Idolatry, and which is the particular* I *would indeed commend unto you. Obey the Magistrate, and them that are set over us in the Lord, in all things, that are not against the Word; and when they command any thing contrary to the Word; let us answer, it is meet to obey God rather than men. However saith he, resist not the Magistrate, but commit your cause unto God, be patient; rise not against Authority, but wait on God, till he please to cause the light to arise and shine again upon you. This is my fourth advice.*

5. Read the Word of God, and take helps for the right understanderstanding of what you read. The Book of Annotations is a great help to enlighten you to understand the Scriptures. Read that part

of the Book of Martyrs which contains *the* History of Queen *Maries* days; they will inform you, of the great Controverſies that are between us and the Papiſts, and they will inform you, what you ſhall anſwer; the reading how chearfully they went to Priſon and to the Stake, will imbolden you againſt the fears & Sufferings of death: and the reading of their Letters will be a great means to edify and build you up. Another advice he gives is this, read the Word in your Families, and Catechize your Families, and ſee that they may underſtand them, another advice is this. Put on that holy reſolution of *Joſhua*, *What ſoever others do I and my houſe ſhall ſerve the Lord*: Do you and your houſe ſanctify the Lords-day and keep it Holy. So do; and the Bleſſing of God ſhall be on you all the Week. And now Brethren I commend you to God and to the Word of his grace, which is able to build you up, and to give you inheritance among all them that are ſanctified.

Mr.

Mr. Thomas Brooks.

MR. Thomas Brooks, *In Anſwer to that query, what ſhould be the reaſon, that men make ſuch oppoſition againſt the Goſpel: Makes this reply.*

Mens hatred and oppoſition againſt the Goſpel, becauſe it doth diſcover their hidden works of darkneſs they hate the light leſt their deeds ſhould be reproved: the Goſpel brings their deeds of darkneſs to light and this Stirres up a Spirit of hatred and oppoſition againſt the Goſpel. Another reaſon is this: becauſe the Goſpel puts men upon hard ſervice, upon very difficult Work, pulling out a right eye, cutting off a right hand, offering up an *Iſaac.* throwing over board a *Jonas*, parting with boſom luſts and darling ſins. *Herod* heard *John* gladly, till he came to touch his *Herodias*, and them off goes his head. *Joh.* 6 This is hard ſaying, and from that time they walked no more with him another reaſon is the differing and diſtinguiſhing Work that the Goſpel makes amongſt, it ſoftens

tens one, and hardens another that ſits next unto him, enlightens one, and ſtrikes the other blind, it wins on one and enrageth another. The ſame Sun hath different effects on the objects on which it ſhines. The Goſpel puts a difference between the precious and the vile.

Another reaſon is from Satan. Satan knows that the very tendency of the Goſpel is to ſhake his Kingdom about his ears. Satan and Antichriſt know that their Kingdom muſt down by the power and light of the Goſpel: and therefore Satan and men of an Antichriſtian Spirit, do all they can to oppoſe and ſhew their hatred, againſt the everlaſting Goſpel. And this makes them to be in ſuch a rage againſt the Goſpel. And unto another query which is this; whether God will remove the Goſpel from England, or no: he gives this anſwer.

It is the fear of many, but I humbly ſuppoſe, No: Whatſoever darkneſs may be upon it, yet that God will not remove it; and if you pleaſe, I will offer a few things, that ſignify ſomething as to my own ſatifaction; and it may be ſo to you.

1. The rooting that it hath got in the hearts

hearts of ſinners and Saints, in the judgment, affections, conſciences both of Sinners and Saints: certainly it hath got ſo deep a root in the hearts of many thouſands of Saints and Sinners, that it ſhall not be in the power of Hell to raze it out.

2. The Glorious anointings that are to be found upon many thouſands of Gods ſervants in this nation, to preach the everlaſting Goſpel, and who would be glad to preach it, keeping God and a good Conſcience. God hath not laid in this treaſure that it ſhould be turned into an heap of confuſion.

3. The ineffectualneſs of all former attempts and deſigns to deſtroy the Goſpel. You know what endeavours of old have been to darken this Sun, to put out the light of Heaven in the Marian days, and other days ſince; and yet it hath not been in priſons, racks, flames, pillories, nor any thing elſe to extinguiſh it. And then.

4. All deſigns and attempts to extinguiſh the everlaſting Goſpel, have turned to the advancement, flouriſhing, and ſpeading of the Goſpel.

5. God never took away the Goſpel from

from a people, till the body of that people have thruſt the everlaſting Goſpel from them; when indeed they have been ſo bold as to thruſt away the everlaſting Goſpel from them; God hath been ſevere unto them: but till the body of a people have thruſt away the everlaſting Goſpel, God hath not taken it away from them. *2 Chron.* 36. 15. *God ſent his meſſengers early and late; they abuſed, ſlighted, and ſcorned them till there was no remedy. So in the* 35. *of* Jeremiah, *from the firſt to the twelfth; it is a famous text for this ſo in the thirteenth Chapter of the acts and the* 45, 46, *and* 47 *verſes; becauſe you have thought your ſelves unworthy of Salvation, we turn to the Gentiles till the jewes come to thruſt away the everlaſting Goſpel the Lord continued it unto them.*

6. The ſpreading of the everlaſting Goſpel, is the ſpecial means appointed by God for the deſtruction of Antichriſt: Firſt he is conſumed by the Spirit of his mouth, then deſtroyed by the brightneſs of his coming.

7. Are there not multitudes of the Children of believers that fall under many promiſes? and will not God make good his engagement to them?

8. The

8. The wonderful affections and tenderneſs, that God hath wrought in his Children to the Goſpel: What meltings and mournings, and what a *Spirit* of prayer hath God put upon his people?

9. There are many young tender plants and buds of Grace; ſuch in whom the *Spirit* of God hath ſtirred a longing after the great concernments of Eternity. *When it is neareſt day the ſky is darkeſt. There may be an hour of darkneſs that may be upon the Goſpel; and yet there may be a Sun ſhining day, ready to tread on the heels of it. And in that ſame diſcourſe amongſt many other words of advice to his people, he gives this excellent counſel: Never put off your conſciences with any plea, or with any argument, that you dare not ſtand by in the great day of your account.* Another word of Heavenly advice is this look as well to the bright ſide of Providence as the dark ſide of Providence. *If you look on the dark ſide of Providence to Joſeph, how terrible and amazing was it? but if you look on the bright ſide, his four ſcore years raign, how glorious was it? if you look on the dark ſide of Providence to David much will ariſe to ſtartle you; but if you look to the bright*

ſide

ſide his fourty years raign in Glory how amiable? was it.

Mr. *Jeremiah Burroughs.*

MR. Jeremiah Burroughs, *Speaking upon that point of Doctrine, to wit, that Gods People though dear to God, yet uſually have been in an afflicted Eſtate, amongſt many other things which he ſweetly enlargeth upon, hath theſe Expreſſions which I have gleaned and put together here; for the comfort and Encouragement of many that are Oppreſſed and Perſecuted for Conſcience ſake.*

Where we have the great promiſe of the Goſpel, the largeſt of any in the Goſpel for the Encouragement of thoſe who are willing to part with any thing that comes, in Competition with Chriſt, even there Perſecution is annexed: for ſo the words are, *Mark* 10. 29, 30. *There is no man that hath left houſe or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my ſake, and the Goſpels, but he ſhall receive an hundred fold*

now

now in this Life; Houſes, and Brethren, and Siſters, and Mothers, and Children and Lands, with Perſecutions, and in the World to come Eternal Life. Perſecutions come in amongſt all theſe great things, that are there promiſed. When God appeared to *Moſes*, he appeared to him in a burning buſh, to ſet out the afflicted Eſtate of his People.

If the People of God may have a herald to give Arms to them as ſome other Profeſſions, the beſt would be ſuch as *Hooper* that holy Martyr had, when he was made Biſhop of *Worceſter*, a Lamb in a flaming buſh; with Rayes of the Sun from Heaven ſhining on it; A Lamb for meekneſs in a buſh burning amongſt wicked men, who are as brambles, and Thorns, burning with Malice, and yet the ſweet Influence of Heaven, and comfortable light of Heaven let out upon it. When *Ignatius* came to the wild Beaſts, to be devoured of them, and his bones cruſhed between their Teeth; Now, ſays he, I begin to be a Chriſtian.

Bleſſed Mr. *Bradford* Writing to the Town of *Walden*, to encourage them to ſuffer, ſaith, That that Chriſtian hath not Learned his A. B. C. in Chriſtianity, who

who hath not Learned the Leſſon of the Croſs, A Chriſtian is a Croſs-bearer, ſaith *Luther*, *Chriſtianus eſt Crucianus*, 2 Tim. 3. 12. *All that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution.* Every one muſt expect it, although it is true God calls not all to the like ſufferings, yet he exempts none from ſome degree or other, let him be as wiſe and as diſcreet as he will, yet if Godly he ſhall not eſcape Chriſt was the beſt Preacher that ever was, he lived the moſt inoffenſively that ever any did, and yet, while he was preaching, the Phariſees blew their Noſes at him in Scorn and Deriſion; for ſo the Word ſignifies in the Original, *Exemulcterizon Luke.* 16. 14. Saint *Paul* was accounted a babler, a Peſtilent Fellow, his Sermons were accounted Factious and Seditious, as ſoon as Saint *Paul* was manifeſted to be a choſen Veſſel for the Honour of God, it was ſhewed unto him, What things he ſhould ſuffer for the name of Chriſt, as if that were a neceſſary Concomitant to the Profeſſion of Godlineſs. Look into the whole book of God, and conſider the Hiſtory of the lives of Gods People in all Ages, both in Scripture and in other Records, and you will find them

uſually

uſually in a poor afflicted Condition. *Noahs* Ark on the Waters was a Type of the Church in Afflictions. What hard things did *Abraham* and the reſt of the *Patriarchs* endure in their Generations? How ſore was the bondage of the *Iſraelites* in *Egypt*? Their paſſage through the red Sea, and the diſmal Wilderneſs in *Canaan*, was a Type of the afflicted Condition of Gods people in after Ages, thro' which they were to paſs to Heaven: How was *David* hunted as a Partridge in the Wilderneſs? What hard uſage did the bleſſed Prophets of the Lord find? *Eliah* was Perſecuted and muſt fly for his life, while four hundred falſe Prophets were fed at *Jezebels* Table. Hiſtory tells us that *Iſaiah* was ſawn aſunder with a Wooden Saw; *Micah* was thrown down a ſteep place, and his Neck broke; *Amos* was ſmitten with a Club and ſo brained; the Story of the Perſecution of the *Maccabees* recorded by the Apoſtle *Heb.* 11. 36,37,39. Is exceeding lamentable the Text ſays, *That they were tortured, that they had the Tryal of cruel Mockings, and Scourgings, of Bonds, of Impriſonments; They were ſtoned, were ſawn aſunder, ſlain with the Sword, wandered up and down in Sheep-skins,*

Sheeps-skins, and Goats-skins, being deſtitute afflicted and tormented, They wandered in Deſerts, in Dens and Caves, and mountains. And after, the Chriſtian Church.

You know what Chriſt himſelf ſuffered, What Contradictions? Contempts? Miſeries? Scorns? Scourges? curſed cruel ſhameful Death? *Stephen* the firſt Chriſtian Martyr was ſtoned. All the Apoſtles ſuffered violent deaths, *John* only excepted, who yet as the Scripture teſtifieth was baniſhed into *Patmos*, and as ſome Hiſtories, that he was by *Domitian* thrown into a Tun of Scalding Lead, yet as they ſay, delivered by a Miracle. *Peter* was Crucified with his heels upward. *Andrew* was Crucyfied by *Egeas* King of *Edeſſa*. *James* was ſlain by the Sword of *Herod* as we find, *Act.* 12. *Phillip* was Crucyfied and ſtoned to death at *Hierapolis* a City in *Phrygia*; *Bartholomew* after divers Perſecutions, was beaten down with ſtaves as he was preaching in a City of *Armenia*, and then Crucyfied; and after his Skin flead off, and beheaded, *Thomas* was ſlain with a dart at *Calamina* in *India*; *Matthew* was run through with a Sword, or as ſome write, ſlain with a Sphear;

Sphear; *James* the Son of *Alpheus* who was called the juſt man, was ſet upon the Pinacle of the Temple, and thrown down, and yet having ſome life left in him, he was brained with a Fullers Club; *Lebbeus* was ſlain by *Agbarus* King of *Edeſſa*. *Simon* the *Canaanite* was Crucyfied in *Egypt* or as others ſay, he and *Jude* was ſlain in a Tumult of the People. Thoſe ten fearful Perſecutions in the primitive times, from the time of *Domitius Nero* to *Conſtantine*, doth ſet out fully unto us the truth of this Argument for three hundred years together, the Name of a Chriſtian was death, except now and then the Churches had ſome little breathings. *Brightman* ſpeaking of the Stories of thoſe times, ſays, that every page, and Leaf, is as it were all red coloured in blood. *Vicentius* reports that at *Aqileia*, the Emperour allowed every man that would to kill the Chriſtians.

The Policy, wit, Strength of Invention were exerciſed for deviſing miſerable Torment and exqueſite Tortures; as Plates of Iron burning hot, laid upon their naked fleſh; Pinſers red hot, pulling off the Fleſh from the bones, bodkins, pricking and thruſting all over their bodies

dies; Casting into lime kilns, and into caldrons of Scalding lead; whippings until all their flesh almost was torn off their bodys, and their bones and bowels appeared, and then laid flat upon sharp shells and knives; their skins were flead of alive, and their raw flesh was rubbed with Salt and Vinegar: their bodys were beaten all over with clubs, until their bones and joynts were beat asunder; They were laid upon gridirons, rosted, and basted with Salt and Vinegar; one Member was pulled from another; by fastening them to boughs of trees, they rent their bodys a pieces. They were tossed upon the horns of Bulls with their bowels hanging out; they were cast among the dogs to be devoured; they were put under the Ice naked into Rivers; they were tortured on the rack, on the Wheel, and on the gibbet with flaming fire under them: They made it their sports to see them devoured by Wild Beasts; and in the night, instead of torches, they burnt the bodys of the Saints, to give them light for their pastimes.

I read of one *Sanctus*, upon whom when such intolerable tortures were inflicted

flicted, as the perſecuters thought ſurely they ſhould have heard ſome words of Blaſphemy coming from him, yet they could hear nothing from him but this: *ſum Chriſtianus, I am a Chriſtian*, at which they being mad, they clapt on plates of braſſe red hot, to the moſt tender parts of his body, wherewith although his Spirit ſhrunke not, but ſtill continued conſtant, yet his body was ſo drawn together that it loſt the proper ſhape of a man; and after he lying in priſon a while they brought him forth again to the common Scaffold in face of the people, and put him to all kinde of torments they could deviſe, as though he had been put to none before, as ſcourgings tearings by wild Beaſts; his body being thus torn they brought an iron Chaire red hot with fire, and ſet him in it, and and ſo fried and ſcorched him as upon a grid-iron: Thus he being made a whole day a ſpectacle to the people, they could hear nothing from him but his firſt confeſſion *Chriſtianus ſum, I am a Chriſtian.* The example of *Romanus*, who was of Noble birth, but more noble in his Martyrdom is very famous; he was firſt whipped with knaps of lead at the ends

of

of the cords; he desired them not to spare him for his nobility saying, that not the blood of his progenitors but his *Christian* profession made him noble: then they lanced him with knives, until the bones appeared white, his face was buffeted, his eye-lids torn with their nails, his hair pulled from his face; the Captain being astonished at his constancy, commanded them to cease from tortures; he wasafter brought forth, & scourged again upon his old sores; they plucked out his tongue by the roots: The Captain being yet more Astonished, to see him continue constant, commanded him to be brought into prison; and there to be strangled. The example of *Vincentius* is as remarkable as any; he was first racked, all his joynts being stretched out of their place; then his body was indented with grievous and deadly wounds; then they tortured his flesh, by taking upon it with Iron combes sharply filed; and then they laid his body upon a grate of Iron, opening his flesh with Iron hooks, they searched it with fiery plates, sprinkling it with hot burning salt; then they drew him into a Dungeon, where the floor was spread with the sharpest shells that could be

be gotten, and ſo left him without all ſuccour.

Thus both Scripture and Hiſtories of all times hold forth unto us the truth of this point, that the eſtate of Gods people is an afflicted ſtate, they cry aloud unto us that through many tribulations we muſt enter into the Kingdom of Heaven.

Then coming to ſhew what uſe the people of God ſhould make of this Doctrine amongſt many other very profitable applications, he makes this inference, if this be the uſual eſtate of Gods people let us learn then to prepare for afflictions before they come; although we have eſcaped many years, yet we may be called to ſuch an eſtate at laſt: *Polycarpus* eſcaped till he was fourſcore and ſix years old, and then he was called to Martyrdom. Ten Perſecutions in the Primitive times, the Chriſtians in *England* eſcaped all the nine, although the Goſpel not many years after Chriſt was profeſſed in *England*, yet the tenth Perſecution fell heavy upon them.

Then upon this ſame head of diſcourſe he gave ſeveral rules of direction how to prepare for Sufferings, two or three whereof for the benefit of the Reader I will

will here ſet down, one is this.

Be careful to preſerve your inward peace, your peace with God, and your own Conſcience. If vapors be not in the earth, and ſtir not there, they are not all the Storms and Tempeſts abroad that can make an earthquake; but if vapours be within, and work there, an Earthquake is cauſed. So where there is peace within all troubles and oppoſitions that are without cannot hurt the Soul. Having *peace with God we glory in Tribulations*, Rom. 5. 1, 2, 3. We are not onely patient under them, but glory in them; how were the ſpirits of thoſe Bleſſed Martyrs we read and hear ſo much of, ſtrengthned with this bleſſed peace of the Goſpel. Another of thoſe directions is this.

Lay up proviſion for an evil day, firſt Treaſure up conſolations that *God* affords you upon occaſion in performance of Holy Duties, in exerciſe of *Graces*, in uſe of Ordinances.

Secondly, Treaſure up experiences of *God's* ways towards you and his dealings with you in former ſtreights.

Thirdly, Treaſure up Sou'-upporting Soul-reviving, Soul-comforting Promiſes, and that of ſeveral kinds, ſuitable

to

to ſeveral afflictions, for thou knoweſt not what kind of afflictions thou mayeſt meet with. A third direction he gives is this.

Labour to ſtrengthen yoor Graces: it is ſtrong grace that is Suffering grace.

Mr. *O. Heywood.*

MR. *O Heywood* encouraging the godly againſt the abuſes they meet with from the wicked, ſays thus.

There are ſome ſo deſperate in rejecting *Gods* favour, that they reject all that have it, the more *God expreſſeth* his love, the more they expreſs their hatred, as *Iſrael* did mock *Iſaac*, or as the *Patriarchs* their Fathers Darling *Joſeph*, there is a ſpirit of envy that ſwells againſt ſuch as are higher in *Gods* Books, than themſelves in the hearts of wicked men; What envy wrought in the hearts of the *Phariſees* againſt our Saviour, becauſe he ſaid he was the Son of *God*? What *Bedlam* rage poſſeſſed the frantick *Jews*, againſt *Stephen, when he ſaid he ſaw the Heavens opened*

pened? They cryed with a loud voice, ſtopped their ears, run upon him like mad men. The like do malignant villains againſt the Saints at this day, if they hear any ſpeak, though with words of Truth and Soberneſs, of their experiences, intereſt in *God*, communion with him, evidences of his ſpecial favour, *&c.* Alas becauſe theſe ſottiſh ſwine reliſh not theſe things, (though it be in Scripture Language, and according to the Warrant of the Word, yet) they are ready to mock them, and call them in ſcorn Holy Brethren, Holy Siſters, but indeed a pack of Hypocrites that are worſe than others.

Thus ſober Chriſtians are branded as Fools, Fanaticks, Enthuſiaſts. But alas, theſe wretched miſerants know not how to diſtinguiſh between an empty oſtentation of ſhews of holineſs, and a ſober profeſſion of the power of godlineſs and ſo ſpeak evil of the things they know not and ſplit themſelves upon the Rock of Perſecution, both as their ſin and puniſhment.

Oh that theſe men would be wiſe and not ſmite Chriſt through the Loyns of his Members. Think with thy ſelf, man when thou art abuſing Profeſſors, ſuch an

an one is either an Hypocrite or a Saint, if he be indeed no Hypocrite, but a real Saint (as for ought I know, he is) oh what a fearful case am I in, that am fighting against God!

Mr. Dod.

MR. *Dod* saith, In case of Persecutions and other Sufferings, Gods people should seriously consider these four things:

1. God wills them, and sends them. Now Gods will is a perfect Rule of Righteousness; and what God doth is so well done, that it could not be better done.

2. There is need of them, or else we should not have them.

3. Their number, measure, and continuance is determined by God; they are but a moment, and endure but a few days *Rev.* 2. 10. not too heavy, too many, or too long, as the Devil would have them; nor too few, nor too short, or too light, as our corrupt natures would have them.

4. Their end is a weight of Glory, and the Crown that attends them, everlasting, 2 *Cor.* 4. 17.

Mr. *William Gouge.*

MR. *William Gouge* ſpeaking concerning the Apoſtles being an Ambaſſador in Chains for the Goſpel, hath this obſervation upon it: It is the cauſe that maketh Perſecution a matter of honour and rejoycing; then he propounds a Queſtion, and immediately ſubjoyns the Anſwer.

Queſt. VVhat may be the cauſe of that Perſecution which cauſeth Bleſſedneſs?

Anſw. *In general Righteouſneſs; and that either in abſtaining from evil, or in performing our bounden Duty.*

Joſeph *ſuffered Impriſonment for refuſing to commit folly with his Miſtreſs.* Moſes choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of Sin. *On the other ſide,* Daniel *was caſt into the Lyons Den, for praying unto God. And Chriſt was Perſecuted for doing*

doing works of Mercy; more particularly the Gospel which is here set down. The Apostles were Persecuted for Preaching the Gospel. Now because the Gospel is the Doctrine of Christ, they which suffer for Preaching or Professing it, are said to suffer for Christs sake, and for the name of Christ: they which renounce it, are said to deny Christ Jesus.

They which look to have true comfort in their Suffering, must especially look unto the cause, and throughly examine it, whether it be indeed of that kind that by Gods Word we may warrantably, yea, and ought necessarily to suffer for. Saint Peter *implieth that there be many causes, for which many do suffer, wherein he would not have Christians to suffer.*

If the cause be just and good, with courage stand unto it; let not reviling and disgraceful speeches, let not loss of Goods, of Friends, Imprisonment, Rack, Torture, Sword, Halter, Fire, or any thing else make thee start from thy Saviour to deny him, but for thy comfort and encouragement look to the end; if we suffer we shall also Reign with Christ, 2 Tim 2. 12.

Mr. *Mead.*

MR. *Mead* making answer to several objections against early submission to the Yoak of Christ, he gives this answer to the difficulties that are to be underwent in the ways of God.

Hath not the service of Sin its difficulties too, yea greater than any that are imposed by the yoak of Christ? Where one man hath sacrificed his All to Religion, there's many have sacrificed their All to their Lusts; how many have Drunkenness and Gluttony undone? How many have been brought to Beggery by Pride and Excess? Besides whatever a man loseth for God and Religion, God hath engaged to make it up again, Mat. 19.29. *But if a man wastes all upon the service of his Lusts, who makes up that again? The wast will make guilt great, and his account grievous. Doth Religion at any time expose a man to Sufferings, to corporal Pains and Death? So doth Lust much more. O how great are the pains of Hatred, the torments of Envy? that one Lust of Uncleanness*

cleanneſs, what pains and miſeries hath it expoſed men unto? And where one dyes a Martyr for Chriſt, thouſands dy Martyrs to their Luſt, having their days ſhortned by exceſs of Sin, beſides the endleſs torments that follow after. And then he anſwers another objection that hath often been a ſtumbling to many in their deſires of early ſeeking after God; to wit, the perſecution of the Tongue, the Scoffs and Scorns that attend the taking up the yoak of Chriſt & the ſerious Profeſſion of Chriſtianity. One while they are Puritans *and* Preciſians, *another while* Fanaticks *varying the Phraſe according to the mode of the times.*

Anſw. 1. This is no new thing; have there not been in all ages ſome new tongues ſet on fire of Hell, from *Iſhmaels* day till now? The Devil hath never been without his inſtruments to throw dirt in the face of Religion, and of the ſervants of God who profeſs and own it. Was not the Apoſtle *Paul* branded for a Heretick, Acts 24. 14. a baſe fellow, Acts 17. 18. a Peſtilent Fellow, a mover of ſedition, a Sectary, nay, a Ringleader of the Sectaries, Acts 24. 5. And yet one of the beſt men that ever lived in the World. Our Lord Chriſt himſelf was not free

from the reproach of wicked tongues; He was called an Enemy to the Government, a friend of Publicanes and Sinners, a Glutton, a VVine-bibber, a Blasphemer. And why do they deal thus by Christ, but to lessen the number of his Followers? It is the Devils cunning to keep Religion and its Followers under censure and reproach, that young ones may condemn that out of ignorance, which upon knowledg they could not but love and profess. The Devil doth by Religion, as the Heathens did of old by its Professors and Followers, who wrapt them up in the Skins of wild Beasts, and then threw them to be torn in pieces and devoured. He burdnes Religion with scandals and prejudices, so makes many hate it, who would otherwaies love and imbrace it.

2. Hath not the Holy Ghost warned and instructed us in this before-hand, that there should be a scoffing Generation, 2 Pet. 3. 3. *There shall come in the last days Scoffers.* But why doth he say in the *last days* shall come Scoffers? not because the foregoing days were free from this evil, for they have been in all ages:

ages: But the laſt days ſhall be more infected with them; that is,

Firſt, They ſhall be more numerous in the laſt days then ever before; all ages have had them, but the laſt days ſhall abound with them; and it is ſo, for never was the number of Scoffers at Religion ſo great as at this day.

Secondly, They ſhall be more notorious in the laſt days then ever before, this age hath out done all the former in the degrees of this Sin; that is, with greater impudence of Fact, and more circumſtances of guilt. Formerly it was done covertly, but now openly, in all companies, upon all occaſions, in all places, not onely in Taverns and Play-houſes, but in Preſſes and Pulpits.

There are three ſorts of perſons that are great enemies to Religion, and the Laſt Days ſhall abound with them, and they are furious Perſecutors, ſubtle Deceivers, and Prophane Scoffers.

3. VVho are they that thus make a ſcoff and jeer of Religion and its Followers? Are they men of VViſdom and Underſtanding? Men of Conſcience and Vertue? No ſuch thing; but they are under one of theſe two Characters, they

are either perſons of great ignorance or great bruitiſhneſs, men of blind minds, or debauched Conſciences.

First men of blind minds, ſuch as are ignorant of Religion, either of the power of its Precepts, or of the ſweetneſs of its Comforts. Did men know what Religion is, they would reverence it, and not ſcoff at it. *But the God of this world hath blinded their minds*, 2 Cor. 4. 4. And who values the judgment of a blind man? Therefore none ſhould be diſcouraged from owning Religion for the ſcoffs of ſuch as know nothing of it.

Secondly, They are Senſualiſts, men ſwayed by bruitiſh Appetite, ſwilling Sots, Debauchees, beaſtly Buffoons, men of profligate Lives and Conſciences, who never had the leaſt ſavour of the things of Religion; And are thoſe competent Judges of the ſweetneſs of the Heavenly Life? They underſtand the moſt taking healths, the genteeleſt Oaths, things ſuitable to their huffing humour; but as for the ways of God, they are far above out of their ſight, *Pſal.* 10. 5. and therefore as brute Beaſts made to be deſtroyed, *they ſpeak evil of the things which they underſtand not, and ſhall utterly periſh in their*

their own Corruption, 2 Pet. 2. 12.

4. Conſider why they do ſcoff at Religion and at them who profeſs and practice it.

Firſt, why do they ſcoff at Religion but becauſe it would reſtrain their Luſts, and obſtruct the ſinful courſe they are bent upon. *There ſhall come in the Laſt days Scoffers, walking after their own Luſts*, 2 Pet. 3. 3 Mark, it is for the ſake of their Luſts that Religion is ſcorned and hated.

Secondly, why do they ſcoff at them, that profeſs and own Religion? They mock at them for taking God for their Chief Good, for ſeeking his Love and Favour, for minding and endeavouring to ſave an Immortal Soul, for labouring to avoid the VVrath of God, and the miſeries of Hell, and to ſecure an Everlaſting Happineſs; for this is the great work and buſineſs of Religion. They that ſcoff at men for being Religious, may as well ſcoff at the Seaman for uſing a Pilot to keep the Ship from Rocks and Sands, or at a blind man for walking with a Guide, that he may not fall into the Pit, or at the ſick man for ſeeking a Cure, when his life is in danger.

5. It is not you but God whom they hate and ſcorn; It is his Name and Honour they wound through yonr Sides: VVere you a ſwiniſh Drunkard, an unclean Brute, a proud Huff, an hectoring Atheiſt, a Daramee as themſelves, they would hug and imbrace you. So that the hatred and enmity is evidently againſt the Image and Life of God in you, and therefore againſt God himſelf. *If ye were of the World, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hates you*, Joh. 15. 19.

6. Set the reſpect of God againſt the ſcorns of the VVorld. VVhat though the world hates, ſo long as God loves? Let them reproach thee, yet the Holy God honours thee. *If any man ſerve me, him will my Father honour*, *Joh.* 12. 26.

7. Theſe Scoffs and Reproaches that you undergo upon the account of Chriſt and Religion here, ſhall add to your Crown, and greaten your Glory in the Laſt Day: every degree of Suffering for Chriſt now, ſhall then have its reward. He that hath promiſed to requite your well-doing to

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a Cup of cold water, hath alſo promiſed to recompenſe your Sufferings to the leaſt ſcoff or jeer. *Bleſſed are ye when men ſhall revile you, rejoyce and be exceeding glad, for great is your reward in heaven,* Mat. 5. 11, 12.

8. You that are aſhamed to own Chriſt and his ways, and to put on his Yoak, becauſe of the ſcoffs and jeers of an ungodly world, I pray think ſeriouſly on that word of Chriſt, *Mark.* 8. 38. *Whoſoever ſhall be aſhamed of me and my words, in this adulterous and ſinful Generation, of him ſhall the Son of Man be aſhamed, when he comes in the glory of his Father with the Holy Angels.*

Mr. How.

MR. How *Exhorting Chriſtians unto patience under the preſent Preſſures of Affliction in this Mortal Life, upon the conſideration of the endleſs glory they ſhall enjoy in the Life to come. Amongſt other things of great weight and worth, hath theſe expreſſions.*

I *reckon* (ſaith the Apoſtle) *that the Sufferings of this preſent time, are not worthy of the glory that ſhall be revealed in us.* Thus ſaith he, I reckon, it is my ſtated ſetled Judgment, when I have reaſoned the matter with my ſelf, weighed it well, conſidered the caſe, ballanc'd the advantages & diſadvantages, This is the reſult that the Sufferings of this preſent time are of no vallue: It can therefore be no unreaſonable impoſition, that ſhall oblige us to the exerciſe of patience under ſuch Sufferings, in the expectation of ſo tranſcendent glory. For conſider firſt, theſe Sufferings are but from men, (for the Sufferings of which the Apoſtle here ſpeaks, are ſuch as wherein we ſuffer together with Chriſt) but this glory is from God.

Again, theſe Sufferings reach no further than the Bone and the Fleſh; (*Fear not them that kill the Body*) but this glory reaches to the Soul. How little doth a Clod of Earth ſuffer, in compariſon of what an Immortal Spirit may enjoy.

And further, there is much mixture in our preſent Sufferings. There are as it were Rayes of Glory interlac'd with their preſent afflictions; but there will be

be nothing of affliction mingled with their future Glory.

Yea, and theſe Sufferings are but Temporary, this Glory Eternal. VVhat heart is big enough to comprehend the full ſenſe of theſe words? 2 *Cor.* 17. *Our Light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* Light Afflictions, weighty Glory; exceeding weight; affliction for a moment, eternal weight of glory. It were high time for us to give over the Chriſtian Profeſſion, if we do not really account, that its reward and hope do ſurmount its Reproach and Trouble, or do think its Croſs more weighty than its Crown. Are Tribulation and Patience more ungrateful to our ears, then Heaven and Glory are acceptable? Or is the world become ſo ſtable, that a ſtate leſs favourable to the Chriſtian Profeſſion cannot revolve upon us? It were good however to put ſuch a caſe by way of ſuppoſition to our ſelves; For every ſincere Chriſtian is in affection and preparation of his mind a Martyr. 'Tis eaſy ſuffering indeed, in Idea and Contemplation, but ſomething may be collected from the obſervation, how we

can

an relliſh and comport with ſuch thoughts. 'Tis a Training in order to fight, which is done upon a very remote ſuppoſition that ſuch occaſions may poſſibly fall out. And a few pages after in that ſame diſcourſe, ſpeaking concerning a mans being called forth to dy for the Profeſſion of Chriſtianity; Thus he expreſſeth himſelf.

If God call a man forth to be his Champion and VVitneſs, to lay down his life in a truly worthy cauſe, the call of his Providence ſhould be as the ſound of a Trumpet to a truly martial ſpirit, it ſhould fill his Soul with a joyful courage and ſenſe of honour, and be comply'd with cheerfully, with that apprehenſion and reſentment, that a ſtout Souldier would have of his Generals putting him upon ſome very hazardous piece of Service; he would ſay, My General hath not deſerved ill of me, but it appears he judged well of me. It ſhould be counted joy to fall into ſuch Tryals, when they become our Lot by a Providential diſpoſition, not by a raſh Precipitation of our ſelves.

Dr.

Dr. Manton.

Dr. *Manton* upon theſe words of the ſixth verſe of the fifth chapter of *James* hath theſe obſervations.

Ye have condemned and killed the Juſt] *God taketh notice of the injuries done to his people under the form of a legal Proceedure, Pſa.*94.24. Shall the Throne of wickedneſs have fellowſhip with thee, that frameth miſchief by a Law? *God taketh it more hainouſly when publick Authority, which is the defence of Innocency, is made the pretence of Oppreſſion.*

Secondly, Any concurrence to the deſtruction of the Innocent, bringeth us under the guilt of their Blood, and ſins committed by our inſtigation, become ours by juſt imputation; Chriſt was put to death by Authority of the *Roman* Empire, and executed by the *Roman* Souldiers, yet 'tis charged upon the *Jews*, becauſe done by their inſtigation and contrivance, *Acts* 2. 23.

Third-

Thirdly, when Oppreſſion goeth as far as Blood, God will ſurely take vengeance; he maketh inquiſition for Blood, Pſal. 9. *The Blood of an ordinary man cryeth for vengeance, much more the Blood of Saints, which is precious in Gods eyes.*

But beſides theſe which I have already mentioned, there is another Eminent Author, *Edw. Pollhil* Eſqr. who hath written an excellent Treatiſe, concerning preparation for Suffering; which is a Fragrant Garden of Celeſtial Pleaſures, and Heavenly Delights, out of which I have gathered ſome Spiritual Flowers very ſweet and ſavory to thoſe that have a ſavour of the things of God. In his Preface to that Diſcourſe, he hath theſe Golden Sentences, worthy to be written in Letters of Gold, with the poynt of a Diamond: It is the Ordinance of God, *That through Tribulation we ſhould enter into his Kingdom:* This hath been the way of the Saints in all Ages. The Cloud of Witneſſes have walked in it to Heaven, Jeſus Chriſt the Captain of our Salvation, was made perfect through Sufferings, and therefore Chriſtians, who are to follow him whitherſoever he goeth;

must

muſt provide for the Croſs, eſpecially at ſuch a time as this; Now not only the common lot of Chriſtianity, but the dark aſpect of the times, bids us prepare for Sufferings: Charity is cold, Differences are hot, Moderation vaniſhes, Enmity every where appears, Popery lifts up it ſelf in the World, Proteſtants help on the deſign, by deſtroying each other. Sin is gone up with a great cry to Heaven, Black Clouds of Wrath hang over our heads for it, the decays of holy love threaten a removal of our Candleſtick, Lukewarmneſs in Religion, ſhews that we are fit to be ſpued out of Gods Mouth: Every one that hath eyes in his head may ſee the tendency of ſuch things as theſe. And therefore Chriſtians have more than an ordinary obligation on them to provide for the Croſs; and nothing leſs then a ſtock of holy graces, can put them into a poſture for it

But now I come to the Treatiſe it ſelf, of the ſweetneſs whereof I will give you a taſte, which I ſuppoſe will reliſh ſo well unto ſome, that it will ſtir them up to read the whole Book, that they may feed plentifully on the Royal Dainties thatare contained therein.

The

The Church, *saith he*, is Heir to the Cross: Its Sufferings began from the Blood of *Abel*, and hath continued ever since, *Israel* Gods peculiar people was first oppressed in *Ægypt*, under cruel Bondage. *Then vexed in* Canaan *by the Neighbour Nations round about them; afterwards carried Captive into* Babylon, *and at last trod under foot by* Antiochus Epiphanes. *The Christian Church was first Persecuted by the* Pagan *Emperours, then torn in pieces by* Arrians *and other Hereticks, afterwards over-run with* Gothes *and* Vandales; *and at last trod down by* Mahomet *and Antichrist. All along it hath been in a suffering condition, and it is no wonder if it suffer on till it come to rest in Heaven.*

God Orders the Sufferings of the Church for his own Glory and his Peoples good: He Orders them for his own Glory: Providence is admirable in perserving a Suffering Church. The Ark floats upon the Waters and drowns not; the Bush burns, and is not consumed; the Lilly is among Thorns, and withers not; the Saints are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed.

Strength

Strength comes forth out of weakneſs, light ariſes out of darkneſs; the Bones though ſometimes dry and hopleſs, like the witneſſes, are ſlain and revive again. Preſſures multiply the Church, and Sufferings propagate it. And what a ſight is this? Who ſhould grudge at thoſe Sufferings, in which ſo much of God appears? Again he Orders them for his Peoples good. The furnace will melt out their droſs, every flame of Perſecution will lift them up nearer Heaven; their Graces will come forth as Gold out of the fire in their pure luſtre; The rod will bloſſom, and bring forth peaceable fruits of righteouſneſs; the Holy Spirit will come down upon them, in larger effuſions of Grace and comfort. And what things are theſe! Certainly thoſe Sufferings are not needleſs, that have ſo excellent an iſſue.

Then he Subjoyneſs theſe Words. Things abroad and at home admoniſh us: Abroad the Proteſtant Religion runs very low; Idolatry grows in the World, and where that goes before, Cruelty follows after: The fiery furnace waits upon the Idol; the Scarlet Whore full of Fornications will drink the blood

blood of Saints. The falſe Worſhippers will perſecute the True; the ſighs and groans of the poor Souls in *France*, do alarm all that have any ſenſe of piety or humanity; At home our Sins are grown up to Heaven; Oaths, Blaſphemies, Perjuries, Helliſh Plots, Uncleanneſſes, Exceſſes, Atheiſms, Contempt of Ordinances, Deadneſs and Formality in Religion, Unthankfulneſs and Unfaithfulneſs to God, are found among us: The Cloud of Guilt which hangs over our Heads is ready to come down in ſtorms of Wrath upon us. Sword and Plague and Fire have already purſued us, and becauſe we Sin on with a ſtiff neck, hard Heart, and Impudent Face, more Judgments may be expected.

And then a little after he proceeds thus: Two things are of great uſe to Chriſtians; the one is to diſcern the ſigns of the times. He that looks without and ſees the ſtate of things there, and then turns to Scripture, and there ſees the iſſues that wait upon ſuch States, may diſcern the ſigns of the times. The luxury of the old World was a Sign of the Deluge.

The

The Perſecution of the Prophets was a Sign of *Jeruſalems* deſolation. When *Epheſus* declined, and left its firſt love, the Candelſtick was removing: When *Laodicea* was luke warm, God was ready to ſpue them out of his mouth: and ſo it is in other things; ſuch and ſuch a ſtate of things will have ſuch and ſuch an iſſue. The diſcerning of this will make Chriſtians time their Dutys, and do every thing in the True Seaſon of it, which is no leſs profitable than Beautiful.

The other thing is to be ready for all the will of God to have Graces aptly Anſwering to Providence; ſuch holy Joy as may tune the Heart in Proſperity, and ſuch humble Submiſſion as may frame the heart to Adverſity: This is that bleſſed temper that bids every thing welcome that comes in the will of God.

If we obſerve the Signs of our times, we may eaſily diſcern Judgments a coming, and therefore nothing can be more neceſſary than to prepare for Sufferings. God hath a controverſy with us, and ſeems to ſpeak by his Providence, as he did to *Iſrael* by his Prophet: *Prepare to meet thy God.* Sit down then, O Chri-

Chriſtians, and conſider how to do it, and think with your ſelves with what penitential tears, Wreſtling, Supplications, real Reformations and holy Reſignations you will meet with him. *Jeſus Chriſt* the Captain of your Salvation ſeems now to ask you by his Providence, as the *Roman* Generall did his Souldiers, Are ye ready? Reflect upon you ſelves, and conſider; are you ready to keep the Word of *Chriſts* Patience, to take up his Croſs and follow him? Though the Croſs be not yet upon your backs yet you muſt carry it in your Hearts.

Preparation is neceſſary to Suffering; the greater the thing is, the more neceſſary is the Preparation: Suffering is a great thing, in ſuch a caſe as this we had need put on all our Spirituall Armour; not this or that piece only, but all of it; and not only to put it on but to gird it on, and all will be little enough to make us ſtand in the evil day. Again, the more excellent a thing is, the more requiſite the Preparation, Suffering for *Chriſt* is the excellency of a Chriſtian, the top and Complement of all his Graces; Faith can-

cannot riſe higher; Love cannot ſhew it ſelf better than in this: No Profeſſion of Chriſtianity is ſo high, nor imitation of Chriſt ſo full, as that which is made in Blood; how ſhould we prepare our Souls, and gird up the Loyns of our minds, that we may be capable of that which is the higheſt ſtature of a Chriſtian in this world, and the neareſt capacity to a better!

This preparation is of very great moment to Chriſtians; upon their having and not having of it, depends their happineſs or miſerie.

He that is prepared for Sufferings, come what will come is a happy man; if Sufferings do not come, he is yet a Martyr in mind and purpoſe. God ſees the ſuffering frame that is in him, his willing mind is accepted, as much as if his Blood were actually ſhed; and being ready to dye for Chriſt, he is ready to live with him in heaven. If Sufferings come he is provided for them. Saint *Paul* was ready to be bound and die for the name of *Jeſus*. *Policarpe* when threatned with various deaths, made this reply, *Quid Tardas*? why doſt thou delay? Inflict what thou wilt the Prepared Chriſtia

Christian is ready for all the VVill of God, which is an happiness, that no Suffering can interrupt. The very Pagan Emperours did observe the primitive Martyrs to be Victors in Death. It is said of the Martyr *Vincentius*, that according to his name, he overcame in Words, and overcame in punishments, overcame in Confession, and overcame in Tribulation, overcame in Fire, and overcame in Water, overcame in Living, and overcame in Dying. The prepared Christian is a *Vincent* a Conquerour of the World. Nay, he is more than a Conqueror, he overcomes by Suffering, and Lives by Death. And as the Emperour *Antoninus Verus* said of the primitive Christians, he carries *God* about with him in Conscience, and where *God* is, there must be happiness in the most afflicted Condition. The whole Sacred Trinity are present with him. The everlasting Father will strengthen him, the Son will walk with him in the Firie Furnace, the Holy Spirit will come to him with all his Cordials. *Stephen* was never so full of it, as when

when he was ſtoned. The Martyr *Felicitas* profeſſed to her Perſecutor, that ſhe had the Holy Spirit in her. The prepared Chriſtian hath a Spirit of Power in infirmities, a Spirit of Glory in reproaches, a Spirit of Comfort in diſtreſſes. There are no ſuch rich anointings as thoſe that wayt upon the Croſs of Chriſt: At other times a Chriſtian hath ſome meaſures of the Spirit; But then he hath ſuch large effuſions of it that no Sufferings can make him miſerable. The Clouds without cannot break the Serenity in his Conſcience; The noiſe of a troubleſome World cannot interrupt that Divine Peace which keeps his Heart; no Malice of Man can hinder the ſheddings of Gods love into him. No wants or exigencies can deprive him of the hidden *Manna*, promiſed to the Overcomer; He is happy even in a vale of tears.

[Then ſpeaking concerning how a Chriſtian may be prepared for Sufferings, he hath theſe Words:]

A Chriſtian that would be prepared for Sufferings muſt ſecure unto himſelf

ſelf three things, a good Cauſe, a good Heart, and a good God. The Firſt will make Suffering Honourable, the Second will make us Meet for it, the Third will give aſſiſtance and Comfort in it.

1. The Chriſtian muſt ſecure to himſelf a good Cauſe. If we muſt Suffer, let it be for that Conſcience which is a continual Feaſt, for that Righteouſneſs, which is in conjunction with Peace and Joy in the Holy Ghoſt: Let it be for that *Jeſus* who Suffered for us; For that God who Crowns momentary Sufferings with eternal Glory.

2. We muſt ſecure good Hearts. Now two things are requiſite to make a good Heart. It muſt be purged from Sin, and again it muſt be furniſhed with Principles of Grace.

Firſt, It muſt be purged from Sin: From the Guilt and Power of it. They that are partakers of Chriſts Sufferings in Martyrdom, had need Firſt partake of them for Remiſſion. Again it muſt be purged from the Power of Sin: The Power of Sin muſt

muſt be broken, that a Man may be ready to take up the Croſs.

Further, The Heart, that it may be good, muſt not only be purged from Sin, but Furniſhed with Principles of Grace. Such as Holy Knowledge, Faith, Love, Fear, Zeal, Hope, Patience, Obedience, Humility, that it may be ready for Suffering. Such a Man may ſay at the Fiery Tryal as *Jerom* of *Prague* did, when the Wood was laid to him, *Salve Feſta Dies*, Welcom thou Joyful Day of Suffering for Chriſt.

3. We muſt ſecure a good God to be with us in our Suffering; a good Cauſe cannot bear us up, without a good Heart, nor can a good Heart ſtand without a good God to ſupport it.

If God ſhould with draw, Faith would fail, Hope would wither, and all Graces would vaniſh as the beams do upon the abſence of the Sun. The Gracious preſence of God is neceſſary to us at all times, eſpecially in times of Suffering: *Joſephs* priſon would have

have been very dismal, if God had not been there. The presence of God (saith a worthy Divine) will turn a Prison into a Pallace, a Fiery Furnace into a Gallery of Pleasure, and the Stocks into a *Musick School.* Let us therefore labour to secure this presence with us.

FINIS.